THE

Juvenile Instructor

VOL. 57 JUNE, 1922 NO. 6

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We are the Flag

By "Mormona"

We are the flag!
We who are lying in shell-torn fields,
Our bodies the bulwark your liberty shields,
Our faces the white turning up to the sky,
Blue, bending over the red where we die,
We who have given our all to defend it,
We are the flag!

We, too, are the flag!
We who are crippled and blinded, but living,
We who have shared in the fight, in the giving,
We who return from the battle's red flame,
Our youth gone, our strength gone, in Freedom's clear name,
We who have offered our best to maintain it,
We, too, are the flag!

And we are the flag!
We who have conquered our weak woman fears,
Have sent forth our loved, choking down the hot tears,
We who have worked where the glory is dim
Sustained by our hope to be "worthy of him,"
We who have suffered as men know not for it,
Yes, we are the flag!

Sure, we are the flag!
We who with rhythmic tread march now returning,
We who have dared and done, victory earning,
We who went on when our comrades were falling,
We who remember—now triumph is calling—
We who grew strong in our youth to know pain for it,
Sure, we are the flag!

Truly, we are the flag!
We who have made the land wealthy below it,
Toiling in deserts, our vision to show it,
We who have given the riches it knows
And prayed we might give till it conquered all foes,
We who stood back of the brave lads who fought for it,
Truly, we are the flag!

Are we not the flag?
We who with eager eyes now learn to love it,
We who with childish lips, throw songs above it,
We who will do as others have done for it,
We who will hold what others have won for it,
We who shall reap all the brave past has sown for it,
Are we not the flag?

We are all the flag!
Living and dead, young and old, strong and weak,
Giving our lives and our works while we speak
Gladly, the pledge of the loyal and true,
Joining our strength for the red, white, and blue,
Making "Old Glory" the most fitting name for it,
We, all, are the flag!

The Southern California "Mormon" Choir Singing the Sacred Cantata, "The Vision" at the Spreckels' Organ Pavilion, Balboa Park, San Diego, California, April 30, 1922

The JUVENILE INSTRUCTOR
Organ of the Deseret Sunday School Union

Vol. 57. JUNE, 1922 No. 6.

The "Mormon" Choir at San Diego

Sunday, April 30, marked an epoch in the history of Latter-day Saint missions. The Southern California "Mormon" Choir sang the sacred cantata "The Vision," by Evan Stephens, before an audience of over 10,000 people. Thousands came and returned because it was impossible to get within hearing distance.

In response to the request of President Melvin Freebairn of the San Diego Conference, the city commissioners gladly placed the Spreckels Organ Pavilion, in the Balboa Park, at the disposal of this choir. The organ is the largest open air pipe organ in the world. Elder Alexander S. Schreiner, the noted young Utah musician, who is here on a mission, presided at the console during the concert.

The San Diego newspapers had heralded the event for days. Friday before the concert a large picture of the choir appeared on the front page of the *Evening Tribune* together with a feature "write up." The Sunday *Sun* and other papers, with large headlines extending across the entire page, again brought to the attention of all people in the district that "The Great California Latter-day Saint Church Choir" would give a free concert that afternoon in Balboa Park, at 3:15 p. m. The Sunday Los Angeles *Examiner,* in bold print, announced that "The Famous Church Choir will Sing in San Diego." Set off in boxes on the front page of the San Diego Sunday papers was official announcements, one by Humphrey J. Stewart, the organist of the great Spreckels open air organ, that "In place of the usual Organ Recital there will be a concert this afternoon by the Choir of the Church of Jesus Christ of Latter-day Saints (Mormon) from Los Angeles." Another by the San Diego Electric Railway Company explaining that "in order to accomodate the crowds expected to attend the concert by the Mormon Choir at the Spreckels Organ Pavilion, Balboa Park, extra cars will be provided."

The one hundred and forty members of the choir, and their conductor, William C. Salt, went in state from Los Angeles to San Diego by special train. They boarded the cars in Los Angeles at 10:00 p. m. Saturday night. President William J. Reeve of the Los Angeles Branch; Walter Sant, chorister of Long Beach Choir; J. L. Alvord, Business Manager of the Choir and William C. Salt director, were each in charge of one of the coaches. By 7:30 Sunday morning everyone was out. After a light breakfast they rode to the San Diego Chapel and attended Sunday School. Some members of the Choir took part in the preliminary exercises.

Sunday School was dismissed after

the opening exercises and the chapel was immediately emptied. The Relief Society Sisters then prepared dinner for all the visitors, and when they were again invited to enter the chapel the main auditorium was filled with tables heavily laden with choice food and decorated with vases of lilies, oleanders and carnations. President Melvin Freebairn presided, and during the dinner representatives from the branches from which the choir members were chosen spoke—President William J. Reeve from Los Angeles, Walter Sant from Long Beach and Elder J. Vernal Stimpson from Ocean Park. J. L. Alvord, the business manager, said some highly complimentary things about the choir, and later averred that the next trip would be to San Francisco. William C. Salt, the conductor, spoke briefly as did Everard L. McMurrin. President William A. Tenney heartily welcomed the choir to San Diego. He said that Mr. Lindsey, the Traffic Manager of the Santa Fe Railroad, who had intentionally accompanied the choir to San Diego in order to study the "Mormons," had told him that in all his experiences with excursions and groups of people he had never seen a cleaner, finer group or one with better morale than this "Mormon" choir. Mrs. Amanda Kemp, President of the Relief Society, under whose direction the dinner was served, spoke last and expressed her pleasure in assisting.

After dinner the men who owned cars in the branch made trip after trip until all the company were transported to Balboa Park, where the concert was later given. Special street cars began moving hours before the concert to accomodate the crowds. An hour before it was scheduled to commence all the seats were taken and before the time arrived to sing standing room was at a premium. Thousands returned because it was impossible to get within hearing distance. The *Evening Tribune* said it was one of the largest crowds that had been in the pavilion since the exposition in 1915, and the *Sun* said it was the largest season crowd.

Promptly at 3:10 the choir members, two and two, filed on the stage, the women coming from the east entrance and the men from the west, quietly taking their places. When the first singers came in view they were greeted with a hearty round of applause and it continued until all were seated. The ladies were dressed in white and the men in black. Prest. Freebairn stepped to the front of the rostrum and explained that it was customary with the Latter-day Saints to open and close all assemblies with prayer and requested that everyone remain seated until after the benediction. He also explained the order of the program. President Wm. A. Tenney of San Diego Branch offered the opening prayer, after which the choir sang from "The Martyrs" the chorus, "Praise to the Man."

Elder Everard L. McMurrin gave an introduction to the cantata. He spoke for twenty minutes. The audience paid rapt attention as he explained the historical events of the "First Vision." The address was a masterpiece which could not but impress the thousands who heard it. His powerful resonant voice rang through the vast assembly and behind the words there was a great depth of forceful feeling. He concluded with terse sentences, listing some of the things "The Vision" revealed and meant to man. At the conclusion there was hearty appreciative applause. This address was another paramount feature of the day in San Diego. Probably at no time has any member of the Church spoken to a larger audience of non-members.

Everything was expectantly quiet when the choir arose to sing. The accompaniment from the great organ added impressiveness to the singing

and the vast audience was inspiring to the singers. The singing was far superior to any previous rendition and the applause received was correspondingly great.

President A. J. Redd of the Long Beach Conference offered the benediction. Over five thousand pamphlets of "The Prophet's Own Story" were distributed.

The choir planned to sing "The Martyrs" following "The Vision" but the weather was unfavorable. Had the day been more cheerful probably five thousand more people would have been turned away.

In the evening at 7:30 a special train with three chair car coaches carried the singers back to Los Angeles.

May 7th, in response to an invitation from the city commissioners, the famous "Southern California 'Mormon' choir" sang "The Martyrs" in Ocean Park. A similar invitation has been accepted to sing in the San Diego "Bowl" (open air theatre) soon thereafter.

According to the custom of the Latter-day Saints all concerts are given without asking for contributions. Martin J. Miller and Manager J. L. Alvord, the Business Manager of the choir, deserve much credit for financing the trips which have been made thus far.

—*Elder Rulon H. Cheney.*

Hidden Beauty

By Isabelle Ruby Owen

In the dust by the wayside—wherever it grows,
Though its petals may lie at your feet,
Down deep in a rose where its fragile heart glows,
You will find its perfume just as sweet.

Though it bloom where the foot of man never trod,
So graciously adding its beauty,
As one of earth's gifts from the self-same God,
Who appointeth to each one a duty—

Though it blossom alone, unnoticed by all
Till by chance we are passing along;
When its beauty and fragrance send forth a sweet call,
And our heart answers back with a song.

So it is on life's journey, where'er we may be,
There are hearts brimming over with love,
Who scatter their kindness where no one may see
But the angels who watch from above.

We may walk in paths lowly, unnoticed by all,
And still scatter love by the way;
And the Father who seeth the lone sparrow's fall,
Will surely each kind deed repay.

Chapter XI

For a moment Amulon and Noah stared after the vanishing form of Gideon before they slowly made their way to the place where their young companions were camped, to report to them the result of their mission to Zeniff's tent.

As Gideon left the prince and his companion, he struck directly for the steep hill which formed the lower wall of the long narrow valley where the opposing hosts slept between battles.

In spite of the darkness and unfamiliarity of the district, he succeeded in guiding himself with tolerable accuracy in the direction in which he had noted a break in the wall of the hill, that had suggested to him the idea that it might possibly afford a pass by which a portion of the army could be moved to a position behind the Lamanites without danger of detection. He judged from the faint glow in the east that the moon would rise in a very few minutes, and bitterly resented the fact that the sky was heavily overclouded. If only the clouds would disperse, he thought, he could quickly determine whether or not his ideas were practical. As he drew nearer the break, he was forced to slacken the swift pace he was going, by the steepness and roughness of the way. He exerted more caution, also, for fear of meeting with some Lamanite scout, and kept his hand constantly on the hilt of his sword.

Suddenly he paused and tightened his grip on the sword. He had caught a glimpse of a moving shadow a few feet ahead. But the shadow became still as he paused, and he supposed it had been an illusion caused by excitement. He went on. As he would have stepped on the shadow that had startled him, it slowly arose and stood before him in the guise of a human being, taller than Gideon, and more slenderly built and dressed as scantily as any typical Lamanite.

The ready sword flashed in air as Gideon whispered, "Who are you?"

"A friend," was the quiet answer, "if you are, as I judge by your dress and tongue, a Nephite." There was a peculiar inflection in the words that to Gideon seemed to belie the words of the stranger.

"Those whose dress and tongue have the characteristics of yours," replied the Nephite, "are usually Lamanites and therefore my enemies."

The other was armed with a sword greatly resembling Gideon's own, but he made no move to draw it. Instead, he added as quietly as before, "Nevertheless, I am a friend to you and all others of your race. I am not a Lamanite by birth, although I have long been one by adoption. Both my parents were Nephites, and I, too, am one in every sentiment of my heart. The moon is rising now, and you can see that here where my skin has not been continually exposed to the sun, it is as white as any Nephite maiden's could be."

Gideon lowered his sword but retained it in his hand as he remarked, "Your skin is white enough to make your claim to being a Nephite sound reasonable, but why are you here tonight?"

"I AM A FRIEND TO YOU AND ALL OTHERS OF YOUR RACE."

"The story is too long to more than outline now. My father was killed in the great massacre, and my mother taken as a prisoner, when I was a baby. A friend took charge of me when she left, and pretending to make me a true Lamanite, taught me secretly traditions of my own people. She, too, has left me now, and the Lamanites have been especially careful recently to guard me lest I escape and join King Zeniff. But they relaxed their vigilance tonight and I came to help my own people. If you will guide me to the king I shall reveal to him a scheme to help the Nephites obtain great advantage in the battle tomorrow."

"I am Gideon," he replied, "and a captain of one of King Zeniff's companies. You need not fear to reveal your plan to me. If it is feasible, I will help you get to him, but he is none too pleasant tonight, and if it were un-

wise, I should only incur his displeasure by leading you to him. Besides, it is possible that you and I have the same idea. I came her tonight in search of a pass that would enable us to take a company around the Lamanites and surprise them from the rear tomorrow. Am I right in guessing that you have such a plan in mind."

"You are right," answered the stranger, "and I will trust you. Come," and he led the way to a point a little higher, through a narrow passage and into a secure outlet that apparently led behind the enemy. "Here," he said, "is the way that would make your plan practical. Now, will you lead me to the Nephite king?"

Gideon turned and led the way toward the Nephite camp. When they were within a few hundred yards of Zeniff's tent, he began telling the stranger about the refusal of the king to allow the young men to change the order of the battle. He added, "the king has become very cautious of late, and I fear that if you present your plan to him tonight while he is worn from the battle and impatient of useless risk, you will be silenced and have nothing to show for your willingness to help."

"But after tonight it will be too late to do any good, and our enemies are very strong. I cannot fail to present my plan for fear of being refused permission to try it," protested the other.

"Listen, and I will tell you another scheme. Come with me now, to the camp where my young and high spirited company rests. We will find the Prince, Noah, and tell him of your plan. He is smarting under his father's rebuke and will be ready to follow wherever you lead. And after tomorrow, we will not be blamed because the king's son is aways humored and never punished, and his favorite, Amulon, is adventurous enough to urge Noah to do anything that will bring them into the notice of the king. Shall we try them, and keep the whole thing secret from Nephites as well as Lamanites?"

For a moment the young man hesitated, then he laughed softly and agreed. In a few moments more they were lifting the flap of the tent where Noah and Amulon were still talking as they waited for Gideon's return.

"Call me Ben-Oni," remarked Gideon's new friend as they entered.

Noah and Amulon listened eagerly to their report and the latter was immediately fired with enthusiasm about working it out. Noah conceded rather reluctantly and with the provision that he did not desire to be held responsible in case they faced his father's anger after it was over.

"Never fear," answered Gideon grimly, "if we do not succeed well enough to win Zeniff's congratulations, there will be no danger that we shall need to face his wrath. Lamanites are not weaklings when a fight is in progress."

A moment of serious silence succeeded this remark, but it was soon broken by Ben-Oni's musical low voice inquiring whether they could not gather the company at once as they must hurry if they would get any rest for the battle next day.

Quickly and quietly the word was passed to the members of the youngest company and in strict order they followed Ben-Oni through the secret pass and to a secluded spot at the rear of the sleeping camp of Lamanites. There they rested until morning, ate the scant rations each had brought with him, and when the army of the enemy prepared to advance to meet that of the Nephites. they gathered closely about their young leaders and waited eagerly for instruction. It was at Ben-Oni's suggestion, supported by Gideon, that they all bowed their heads reverently and invoked God's aid in

their daring attempt. Then, as the distant signal from the army of their own people was given for the onslaught, they dashed from cover, several hundred strong, and fell to fighting as they had never fought before, with the Lamanites most easily reached.

In the meantime, Zeniff had been informed of the mysterious disappearance during the night of the entire company of young men, and he vented his anger in no restricted manner. He stated, in the course of his remarks that he was not surprised that Amulon should have been vile enough to suggest desertion on account of resentment for a fancied slight, or that Noah should have been weak enough to yield to his suggestions, but how they could do it with Gideon in the affair was more than he could understand.

But there was little time for discussion of the matter. The Lamanites were soon ready to go to battle again, and without the strength lent by their youngest company they must be stirred up to fight for their homes and their liberites. Perhaps the feeling of anger that swept over the army at the news of the young men's desertion of the cause added a trifle to the energy with which they attacked their foes in the desperate struggle of the day.

Hand in hand, they fought, encouraging each other with hearty cheers when some seemed to be overcome, rallying to the weakest points when they could be discovered. and still fighting, struggling, striking down the dark skinned Lamanites one by one, until some who were not wounded fell from exhaustion.

Their foes were not children, either, but the flower of the Lamanite race, picked for their strength and trained in feats of arms from childhood. But in the hearts of the Nephites was that stubborn will which knows there is to be no mercy extended if failure comes. And their strength seemed more than the strength of men when some shouted a call about liberty, homes, children and the help of God.

So, for several hours the battle raged without any signs of wavering on the part of either army. And then someone discovered that the Lamanites were divided and fighting in the rear as well as the front, and soon the word spread that the youngest company was helping on the other side of the valley.

With that word came a magical change in the spirit of the men. They had not realized before how depressing had been the thought that the hope of the nation had turned traitor in such a strait; but the new life and energy that came at the thought that the boys were patriots instead of cowards, revealed how great had been their disappointment; and from the moment the news spread the Lamanites began to waver and slowly fall back.

Then came the cry that the Lamanites were flying, and the Nephites renewed their courage, and the Lamanites weakened.

When Zeniff had given the order to allow the Lamanites to escape, and after the victory had been complete, came the counting of the dead. The information that there were over three thousand of the enemy killed, was offset by the news that three hundred of the Nephites had given their lives for their liberties.

Before night fall, those who had been fighting so strenuously were all busied in making the graves they had been giving such a great harvest, and when the last weary man was free to go home and live once more in peace, the young leaders of the company that had saved the day came to receive their reward from the King.

When they had listened to the commendation from Zeniff and some of his important generals, Amulon and Noah accounted for the idea and generously accredited Gideon and Ben-Oni with their share in the enterprise.

Zeniff turned to Gideon when they had finished, and exclaimed, "For this work, you shall be made one of my chief captains and your special duty shall be to keep the army organized for defense against the Lamanites and train the new recruits as they join."

"I am deeply grateful to my king for his trust and honor," replied the new general, "but I must remind him that I am not to be credited with all the work. Had it not been for the young man who called himself Ben-Oni, the thing would have been impossible for me to achieve however I might have desired to do it."

"You say this young man is a Nephite?" asked the King.

"He is a genuine Nephite," replied Gideon. "He proved that doubly by his conduct in battle and in preparing for it."

"Did he tell who his parents were?" again inquired Zeniff.

"No," was the reply. "he said nothing about them except that they were Nephites and were both dead. They may have been friends to Zeniff when they were in Nephi as a youth. I know not."

"Bring him before me," commanded the King, "I would question him concerning his people—and as King I must reward him for the good work he has done in the cause of the Nephites."

After a few moments of searching, Ben-Oni was found, and humbly bowed before the King, to receive from him the recognition due his services.

(To be continued)

A Pioneer Woman

The full story of the part taken by our pioneer women in the development of this Intermountain Country will never be told. The heroines can be counted by hundreds. Among these is Sister Christinia S. Larson. This good sister was born in Landskrona, Sweden. At the age of seventeen she came to Millville, Utah, alone, she being the only one of her family to embrace the Gospel. She was married to Brother Hans Larson in the Logan temple, and in 1877 they, with their first daughter, moved to Roberts, Idaho. There were no Latter-day Saints there at that time, and Brother and Sister Larson with their own means purchased books and tracts and distributed them among the people. Later missionaries came. It took years of hard work, but through the efforts of the missionaries and these good people with their thirteen faithful children, a ward was finally established. They are happy and grateful to the Lord that they have been able to do something in the interest of the work of the Lord.

On the opposite page will be seen a photograph of the family on the desert preparing to make a home, and another picture showing one of the homes built by their hands.

MR. AND MRS. HANS LARSON PREPARING TO BUILD A HOME IN IDAHO—MRS. LARSON FIRST ON THE RIGHT

THE LARSON FAMILY IN ONE OF THE HOMES BUILT BY THEM
Back from left to right: Alice, Hanna, Mr. Larson, Mrs. Larson, Amanda, Josie, Hilda. Front Row: Hazel, Harold (twins) Glenss, (Son-in-law) Lillie, Alma, Fred, Two babies: Grandson Martin, Granddaughter Thelma

Objectives in Sunday School Teaching

By F. S. Harris, President of the Brigham Young University

In a Sunday School class which I visited recently the teacher seemed to have become almost unconscious of the presence of the members of the class in his frantic effort to get over the lesson covered by the outline. When one or two members of the class ventured to ask questions they were curtly silenced and made to feel that the only really sacred thing about the recitation was to cover the subject up to a certain point. The teacher had much supplementary material, all of which he thought he must present. He finished the lesson just as the bell rang, but most of the members of the class were miles away in their thoughts. He had not during the entire recitation made a single appeal that touched their lives. He did not even seem conscious that the class was to be reached. They were treated as if they were simply spectators who had been invited to see him perform the difficult gymnastic feat of following an outline.

I was reminded of the faithful hired man who was sent to the mill with a grist of wheat. He was instructed to not stop for anything on the way but rush along as fast as possible so that the mill might be reached before closing time. The fast driving caused the rear end gate of the wagon to bounce out, but as the driver had been specifically told to stop for nothing, he did not stop to get it, thinking he would pick it up on the way back. Presently the road led up a grade and the bags of grain slid out one by one. The lighter the load became the faster he could travel so that he drove exultantly up to the mill before it closed; but, alas, he had lost his grist. He had been a slave to orders; but his trip was made in vain.

Thus many a Sunday School teacher closely follows the text and gets to the printed destination of the lesson, but when real results are considered the journey has been a dismal failure. The grist has all been lost by the way and only the empty wagon remains.

All good teaching must be tied up with definites objectives, and as far as Sunday School teaching is concerned the object is not primarily the presentation of any particular body of facts. Mere facts in themselves are of very little value except as they enter into the lives of men and women and affect them for good. An encyclopedia which may be purchased for a few dollars contains more facts than a person can learn in a lifetime, so that the hoarding away of these things is of secondary value unless the information is vitalized and made to function in the lives of the students.

The object of Sunday School work should be the enlarging of the spirituality of the pupils. If their spiritual lives are not made richer and more fruitful, then the teaching has been a failure. Outlines and text books are means and not ends. It is more important for the teacher to be always conscious of his pupils than to forget the pupils and be a slave to the text. The lesson is for the pupils, and not the pupils for the lesson.

When Sunday Schools teacher realize what the real objectives in their work are and turn every effort toward the realization of these objectives we may expect a decided improvement in the spiritual awakening and growth of those who attend the Sunday Schools.

Book of Mormon Facts

By J. M. Sjodahl

II.

Since I returned home from my mission to Great Britain, I have had an opportunity of reading the Book of Mormon with more attention to its details than at any previous time, and I can say that the more closely that book is scanned and scrutinized, the more wonderful its beauties and riches appear.

Let me call attention to only a very few of the many precious things we find among its contents in addition to the great doctrines concerning faith, repentance, baptism, resurrection, etc., with which we all are familiar.

In I Nephi, 13: 16, 17 we read the time would come when war would be poured out among the nations of the world and particularly those connected with what is called "the mother of abominations," and that when this day of wrath should come, then "the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people, who are of the house of Israel."

Has not this prophecy been literally fulfilled before our eyes, as if it were only yesterday? The world war here predicted has raged as a gigantic conflagration. The flames burst forth in the very center of the political world structure of the Roman Catholic church, and suddenly, three great world powers, one Roman Catholic, one Greek Catholic, and one partly Catholic and partly Protestant, caved in and became smouldering ruins. But note that in that day the Father, according to the prophecy, was to begin the work of preparation for the gathering of dispersed Judah. And note also that this has come literally true, for on Dec. 10, 1917, the British field marshal, Viscount Allenby, entered Jerusalem. Shortly afterwards, the Turks were driven from Palestine, and now the Jews all over the world are celebrating the new day of liberty for the land of their fathers. It has all happened as foretold in the Book of Mormon.

In Mormon 2: 10, we have a remarkable classification of sins. The prophet tells us that the Nephites began to repent, and he enumerates some of their shortcomings, among which dishonesty was prominent. The people had fallen so low that "no man could keep that which was his own, for the thieves, and the robbers, and the murderers, and the magic art, and the witchcraft which was in the land." According to this, magic art and witchcraft flourish together with theft, robbery, and murder. This is indeed something that should cause us to sit up and take notice. For in our own enlightened day and generation, people have become, as it were, possessed by spiritist magic. They think they can call up the dead, and converse with them through "ouija" boards and other contrivances of "wood and stone." And behind this spiritism are spirits concealed that prompt men to commit all kinds of crime, with the result that the land, now as formerly, is filled with violence and dishonesty. The daily news consists largely of stories of law-breaking and deception, and in the picture-temples, which, like the demons, are legion, "because we are many," is held out before us, in the most alluring manner, a pagan morality which necessarily must be detrimental to the national life of the people. Betterment societies and moralists can no more stem the flood of corruption, than could the well-meaning old lady sweep back the tide of the ocean beach with her

little broom. The only effective reform is that which was used by John the Baptist, and he put the axe to the root of the tree.

In I. Nephi, 12: 16, we find another great truth which is especially applicable to our time. Lehi had a vision. He saw a river in which many were drowned. This was explained to his son Nephi, who, also in a vision, saw his descendants and the descendants of his brethren at war with each other. The angel who showed him this gruesome picture of carnage, said to him, "Behold the fountain of filthy water which thy father saw; yea, even the river of which he spoke; and the depths thereof are the depths of hell." This makes it clear to us whence strife and war come. "They are the depths of hell." As far as we know, it was Lucifer who invented war. He was thrust out of heaven on account of the stand he took, but he, nevertheless, succeeded in inducing the Lamanites to adopt his policy of militarism, and the consequences to them were unbelief, national decadence, and final overthrow. And this, as history shows, is always the end of a policy of blood and iron.

There are, it must be admitted, in international politics, many gordian knots that must be untied. The nations of the Old World have engaged in murder and robbery across once established boundary lines so frequently that they have almost obliterated those lines and forgotten the difference between mine and thine. Many questions of property rights must, therefore, be decided before permanent peace can be hoped for. But *how* are they to be decided? They must either be left to the arbitration of the sword—and that is the counsel of Lucifer—or we must have a tribunal in which representatives of the nations can sit and judge in accordance with laws accepted by all, and established principles of right. That is to say, in other words, we must have either a brotherhood of nations, a league of civilized peoples, that can put the house in order and sweep out the old rubbish, so that we may without embarrassment invite our great Prince of Peace to come and take charge of his kingdom; or, we must continue to let Lucifer and his evil spirits dominate this glorious world of our Lord.

"Blessed are the peace makers for they shall be called the children of God."

Many are under the impression that the Book of Mormon is a work of ignorance which cannot stand the test in the fiery furnace of scientific criticism. This is a mistake. It is a book that will come unscathed from any fair test. Let me give only a few suggestions along this line.

In I Nephi, 1: 2, we read, "I make a record in the language of my father." Why does Nephi use this expression, "the language of my father," instead of "Hebrew"? The reason is that, in his day, the name "Hebrew" was not yet applied to the language of the descendants of Israel. In the prophet Isaiah it is called "the language of the Jews," (Isa. 26: 13). The first who applied the name "Hebrew" to the spoken language of the Jews was the Son of Sirach, 150 B. C., and Josephus seems to have been the first to have applied it to their old written language, in the Old World, while the Prophet Mormon about 400 A. D., seems to have been the first to whom it occurred to use it on this side of the globe. (Mor. 9: 33.) Nephi used a name current in his day, and here we have a remarkable corroboration of the truth and accuracy of the Book of Mormon.

A similar illustration of accuracy is furnished by II Nephi 3: 6, where Joseph, the patriarch, is quoted as having prophesied: "A seer shall the

Lord my God raise up, who shall be a choice seer unto the fruit of my loins." Why did not the word "prophet" appear here instead of "seer?" In I Sam. 9: 9, we read that a man who in the days of Samuel, about 1100 B. C., was called a "prophet" was formerly called a "seer." Nephi quoted a patriarch who lived centuries before Samuel. The very quotation furnishes, in the terms used, a proof of its genuineness. A forger would here, almost certainly, have been guilty of an anachronism.

In several places in the Book of Mormon we read of iron and steel implements. Archaeologists generally, I believe, are of the opinion that the inhabitants of ancient America did not know of the use of such implements.

That question is, possibly, not yet settled. Further investigation may cause even scientists to change their views in this respect.

In the meantime it should be remembered that the soil of Peru and other portions of America always was well impregnated with iron; and the people had implements and tools in which this metal was a constituent, and which may have been known as "iron" just as we call a certain object a "gold" ring, although it is but nine karats gold or less. All are, furthermore, agreed that some of the Americans of old used copper mixed with a little tin. Prescott (*Conquest of Peru* Vol. 1, P. 126) says: "This composition gave a hardness to the metal which seems to have been little inferior to that of steel." If this is a fact, why may we not call this hardened metal "steel"? In our day we make guns of a metal consisting of 92 per cent copper and 8 per cent tin, and we call the mixture "steel bronze;" why, then, should not the name "steel" be applied to a similar composition used anciently, even if tempered *iron* was not then known?

In Ether 3: 4, we are told that the Lord caused certain stones to give light to the vessels of Jared. Some have ridiculed that story. But only recently, June 20, 1920, a cable from London brought the report that a scientist, Dr. J. Coke Squance, of Sunderland, had discovered that certain stones had become very luminous when subjected to the influence of radium. The report closed as follows:

> "The most remarkable feature of the treatment, according to the doctor, is the brilliancy which the stones acquire, when shut up with the rays. He showed an enormous ruby mounted in a ring, which glowed and sparkled brilliantly."

It looks to me as if the author of the book of Ether had full knowledge of a fact which a scientist of today is just beginning to look into. At all events we may say without fear of contradiction that none need to ridicule the story of the luminous stones. Surely the Almighty can perform just as great a miracle as Dr. Squance of Sunderland.

Only one more word, and that concerns the glorious name, "America," which has been heard throughout the world as a joyful blast from the silver trumpets of ancient Israel at the beginning of the year of jubilee. What are the origin and meaning of that word?

The generally accepted view is that it was given to the continents of our hemisphere in honor of the Florentine broker and adventurer, Amerigo Vespucci. This view has been accepted, it seems, on the sole authority of an Alsatian school teacher, Waldseemueller.

I doubt the accuracy of this view and suggest another, according to which the name is derived from a word well known to the Book of Mormon readers, namely the word *Mulek*, This was the name of a son of King Zedekiah who founded a colony here and whose name was given to that colony. There was also a city

named after that prince and finally, all "the land north was called Mulek ....for the Lord did bring Mulek into the land north" (Hel. 6: 10.) My view is that the word America is but a modern form of *Mulek* and that therefore our country still retains the very same name which was given it by Book of Mormon settlers.

In making this statement, I do not claim that I reveal a scientifically established fact, but nevertheless, I am convinced that I am stating a truth. I am, on this question, in a position somewhat similar to that of astronomers who first announced the existence of the planet Neptune, as the logical conclusion of purely theoretical calculations, and afterwards found that orb where they expected it to be.

But what connection can there be between the two words *Mulek* and *America?*

We all know that words vary in form when they pass from mouth to mouth and from country to country, for many generations. The vowel sounds are generally modified, and sometimes even the consonants are softened or hardened, as the case may be.

If we attempt to trace the word *Mulek* to its origin, we find it in the Bible in various forms, such as *Melech, Malchiah, Milcom, Moloch,* or *Molech.* It stands for a person of eminence, a "ruler," a "king. In the Book of Mormon it appears in the name *Amulek,* where an *a* has been prefixed. What the precise meaning of this particle is, I can not say with certainty, but I surmise that it is an abbreviation of the Hebrew definite article.* "Amulek" would then mean "the king." We next find it in *Amalickiah,* where an ending, *iah,* has been added. The meaning of this syllable is "Jehovah" and the meaning of the name is "The King of Jehovah."

Amalickiah, as we all remember, had the ambition of establishing himself as a king over an extensive territory, and it was natural for him to assume such a high-sounding title for his evil purposes. *Amaleki* is an abbreviated form of the same name.

If we place the accent on the third syllable from the end of this form of the word, we have, with a very slight modification of the vowels, *Amelika.*

But it is a fact that both in older and newer languages *l* frequently has to give place to *r.* As nations decline in civilization and become warriors they seem to need harder consonants to express their ideas. The Indians now known as *Cherokees,* formerly called themselves *Tsalagis.* The *l* has become *r.*

A great many illustrations of such change could be quoted. The old Mexican word *tlalli,* or *tellalli,* means *earth, ground,* the same as the old Latin *tellus,* which finally became *terra.* In the same way I believe the word *Amaleki* gradually became *America* the meaning of which, as has been stated, is "the king of Jehovah." And this applied to a place instead of person would be, "the place, or country of the king of Jehovah"—or, as we understand it, "The Land of Zion."

For the information of the advanced student of the Book of Mormon, I quote the following from Denison's *The Primitive Aryans of America, P.* 45:

> *R* and *l* are peculiar letters in the linguistic scheme of the world; besides being interchangeable they allow vowels to play hide and seek around them in a puzzling way. In Sanscrit there exists a vocalic *r* and *l* which play the part of vowels."

The following, on the same subject is quoted from Mr. Franz Boas' *Handbook of American Languages,* Part 1, pp. 17 and 18:

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* Rafinesque, in the *American Nations,* speaking about the Haytian dialect, says the "a" prefixed means "of," "as," "like." This confirms me in the opinion that it has the same origin as the Hebrew article.

"The Pawnee language contains a sound which may be heard more or less distinctly sometimes as an *l*, sometimes an *r*, sometimes an *n* and again as *d*, which, however, without any doubt, is throughout the same sound, although modified to a certain extent by its position in the word and by surrounding sounds. It is an exceedingly weak *r*, made by thrilling with the tip of the tongue at a point a little behind the roots of the incisors....As soon as the thrill is heard more strongly, we receive the impression of an *r*. When the lateral movement prevails and the tip of the tongue does not seem to leave the palate, the impression of an *l* is strongest."

From this it will be seen that the evolution of the word *Mulek* into *America* would be natural, following well-known lines of development.

The opinion here expressed is strengthened by the fact that the word *America*, in some form or another, is found in many parts of the continents as an original Indian name. We have it according to Prof. Marcou[1] in *Amer-ic*, which is the name in Nicaragua for the high land between Juigalpa and Libertad, in the province of Chontales. It is found, in my opinion, in such names as, *Cundinamarca, Caxamarca*[2] and *Tantamamarca*, in the northern countries of South America. The last mentioned name, according to Nadaillac means "Precipices of desolation."

[1] *Atlantic Monthly*, March, 1875.

[2] Nadaillac, *Prehistoric America*, Dall's edition, London, 1885 p. 139 spells this name *Caxalmalca*, which, unless it should happen to contain a typographical error, would clearly indicate its derivation from some such name as *Amaleki*.

Garcillasso informs us that *Cuntur Marca* was the name of a place conquered by Inca Tupac and that a tower, built for the royalty, was called *Paucar Marca*. Rafinesque says the Chileans in olden times called themselves "Seke" in opposition to the *Maruke* which were those who had come by sea. "Maruke" would in some Indian dialects be "Maluke" the same as *Mulek*.

The Book of Mormon is a wonderful work. It will stand the severest scientific tests. Yet the only way to get a testimony of its truth is that pointed out by Brigham Young when he said:

"I say to all, both Saint and sinner, that there is not an individual who has heard the sound of the gospel of salvation, the report of the work of these last days, of the coming forth of the Book of Mormon, and of the mission of Joseph Smith, but the Spirit of the Lord in a greater or less degree accompanied that report with power and with the testimony of its truth. If he has heard it in its simplicity and purity, the weight of testimony which it bears along with it, carries conviction to his mind that it may be true, although, through the influence of the world, of evil associations in life, or the instigations of the enemy of all righteousness, those convictions and impressions may be swept away, which if exercised at the time in sincerity, with full purpose of heart to know the truth, would have substantiated the matter to his entire satisfaction. A weight of testimony always accompanies the promulgation of the Gospel of salvation."—Brigham Young, sermon, June 13, 1852; *Journal of Discourses*, Vol. 1, Page 88.

Blind

"Show me your God!" the doubter cries.
I point him out the smiling skys;
I show him all the woodland greens;
I show him peaceful sylvan scenes,
I show him winter snows and frost;
I show him waters, tempest-tossed;
I show him hills rock-ribbed and strong;
I bid him hear the thrush's song;
I show him flowers in the close—
The lily, the violet and rose;
I show him rivers, babbling streams;
I show him youthful hopes and dreams.
I show him maids with eager hearts;
I show him toilers in the marts;
I show him stars, the moon, the sun;
I show him deeds of kindness done;
I show him joy, I show him care,
And still he holds his doubting air,
And faithless goes his way, for he
Is blind of soul and can not see!

—*John Kendrick Bangs.*

EDITORIAL THOUGHTS

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Salt Lake City, June, 1922

Sunday School Efficiency

*President Heber J. Grant**

It is, indeed, a very inspiring sight to see this building filled to overflowing by those interested in the Sunday Schools of the Latter-day Saints. It may sound egotistical, but I do not believe that a gathering of this magnitude, in the interest of Sunday Schools, can be found among any other people in the world whose total number of members is not very much larger than ours. With a membership of only a half a million people—men, women, children, and babies—we have actively engaged in our Sunday Schools, officers, teachers, and pupils, over two hundred and twenty thousand. That is a very wonderful showing, and I am grateful for the interest that is being taken in our Sunday School cause.

I belonged to one of the earliest Sunday Schools organized in Salt Lake City, during my boyhood, and my heart will ever go out in gratitude and thanksgiving to those splendid men and women who devoted their time and attention to the teaching of the boys and girls in my childhood days. I believe the lessons impressed upon my mind in childhood and young manhood, in the Sunday School, have been guiding stars in keeping me in that straight and narrow path that leads to life eternal.

I am sure that the Latter-day Saints have every reason to be proud of their Sunday Schools. I have conversed with many people who have acknowledged that they have never attended better Sunday Schools, where they believed that there was more order and system and better teaching. While they did not agree with our faith and ideas, yet they acknowledged our efficiency, our enthusiasm, and our devotion.

Now, the Latter-day Saints believe absolutely in their destiny, in their mission; and we thank the Lord for the exhibition that we have had here tonight, with people from all over the world, nearly, represented in our converts, who have repeated the Articles of Faith in their native tongue. We have sent missionaries all over the world, where there has been religious

*Remarks at S. S. Conference, Tabernacle, April 9, 1922.

liberty, and in every land and in every clime wherever our missionaries have gone, from all peoples, in every nation, there have been honest-hearted souls who have embraced the gospel, have accepted the testimony, have gathered here with the Saints, and who bear witness, by their presence and by their words that they do believe in the Gospel, with all their hearts, and many of them not only declare their belief, but they proclaim to the world that they have a knowledge from God, having kept the commandments, having fulfilled the law laid down by the Savior that if any man will do the will of the Father he shall know of the doctrine, whether it be of man or of God. And the testimony of the Latter-day Saints is to all the world that God has given them the light, the knowledge, and the testimony of the divinity of the work in which we are engaged. And in no part of all the work is there greater efficiency, more absolute loyalty and patriotism, from the General Superindendency down to the teachers, than in our Sunday Schools.

That the Lord may bless the Latter-day Saints; bless the honest the world over; bless every soul that is striving for the uplift of mankind, is my prayer and desire, in the name of Jesus. Amen.

Know The Authorities

A few years ago the late Charles R. Savage, that jovial Sunday School man and member of the Old Folk's committee, was called unexpectedly to speak in the Taberacle. He prefaced his remarks with this statement: "We are told that we should be as clay in the hands of the potter. I believe in that counsel and shall always try to follow it, provided I know and have confidence in the potter."

These words are significant, and the thought contained in them is closely related to that expressed by the Savior, when He said: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

One of the characteristic features of this Church is that its members do know the Father and the Son better than any other people in the world. These glorified beings have been seen and spoken to by men of this Church who have received from them instruction which, if followed, will lead to salvation. There are many thousands among us who, through the manifestations of the Spirit have a personal acquantance with them which is about as literal as that had with their earthly parents.

However, these sacred individuals do not reveal themselves in person to everybody. We must "walk by faith and not by sight." But we are not left to walk in darkness or alone. The Almighty has representatives among His people who are authorized to act in His name. Now, if it is eternal life to know the Father and the Son, is it not at least a step toward that desirable goal to know the men who represent them? Every Church member can easily learn the names of our leaders; almost every member can see some of them occasionally at stake conferences and other meetings, and even though they may never be seen, those desirous of knowing them may do so through their published sermons and writings, just as thousands in the Church know our Redeemer and His Father, though they have never seen them in person.

Attention has been called to the fact that many children in our Sunday Schools are unfamiliar with the names of the general authorities. It is therefore urged that officers and teachers of this organization devote sufficient time as a part of their class work in imparting to their children, as well as to the adults, this important infor-

mation, so that every Church member may at least know the names of the twenty-six men who comprise the general authorities of the Church.

Among Saints in the world, as has been demonstrated so recently in Brother McKay's trip, a member of the Quorum of the Twelve is looked upon with the veneration which should be accorded those who represent the Most High. These people set an example in this respect which might well be followed by any of our members at home. The men who preside over us have the greatest thing in the world—divine authority—and not the least of the important steps toward salvation is to know them.

—*Hugh J. Cannon*

Study Your Mistakes

Do you want to be a successful athlete, an honor student, or just what is your ambition? Whatever you aspire to be, one key to attaining your ambition is to study your mistakes and correct them.

When you make a mistake, find out why you make it. Think it over a few minutes. Fix in your mind the manner in which it happened. Be ashamed of it, if it is a bad mistake. Scare yourself about it, if it is a dangerous one.

The child never forgets the mistake he makes when he puts his finger in the fire. That mistake he has to think about for a long time afterward. One of the kind is always enough for him.

Admiral Peary's Eskimo dogs made the mistake of eating all that was given them when they were encamped in the Arctic regions waiting for one of his dashes to the pole. Apparently they remembered that mistake when the food ran out and some of their number had to be eaten. When the survivors of the pack returned to America they were very sparing of the food that was given them, and buried the remainder. More than that, they scoured the neighborhood for food to bury. They had had time to think over their mistakes.

Most people have much the same sort of things to do every day. Those who do not think over their mistakes continue to make them, and for the most part they always stay where they are. Men who make the same mistake twice, never get the confidence of an employer. Those who think about their mistakes, and find out a way to eliminate them, are those who get along.

It is better to discover your own mistakes than to wait for the boss to discover them. Discover them early, and you can do without them the next time. Go over your work. If it is not up to the mark that you ought to make, you have either made important mistakes, or wasted time, which in itself is an important mistake. Think about that. Let it sink into your soul. Think how it held your work back, and what the repetition of it will do to your life's work. This may not contribute to your repose the night you are thinking about it, but it will make you sleep better for many a night to come. Perfection, is the absence of mistakes. We can not, any of us, achieve it, but we can all achieve a pretty fair substitute by cutting mistakes to the minimum.—*Kansas City Star.*

SIGNS of the TIMES

By J. M. Sjodahl

THE GENOA CONFERENCE

The Genoa conference has, at the present writing, been in session more than a month without any notable achievement; but it has revealed the magnitude and nature of the existing obstacles to peace and harmony among nations.

The Russian delegates, on April 15, exploded a bombshell by stating that Russia would meet her financial obligations provided the Allies would pay for the damage done by revolutionists supported by them. They estimated that damage at fifty billion gold rubles. Immediately after this pyrotechnic display, the Russians and Germans set off another explosive by signing a treaty pledging the two countries to mutual support. This elicited a threatening speech by the French premier, M. Poincare, and on May 3 a note was sent to the Russian delegates demanding a definite answer as to whether their government would recognize their foreign obligations in return for financial assistance. The reply to this ultimatum, dated, May 11, was more conciliatory but evasive.

Before adjournment the delegates pledged the countries represented to abstain from any act of aggression until a further effort to solve the Russian problems has been made. For that purpose a conference was called to meet at the Hague, June 15.

EGYPT TO THE FRONT

Upon the throne of the Pharaohs there is today an independent monarch, the first since the Turkish conquest four centuries ago. Sultan Ahmed Fuad Pasha, March 15, declared himself king of Egypt, with the sanction of the British government.

At the same time Great Britain has asked the council of the League of Nations, in session at Geneva, for a mandate over Palestine.

These events remind us of a remarkable prophetic utterance of old. Isaiah, speaking of Egypt in the latter days (19:18-25), predicts its restoration, together with the redemption of Palestine and also Assyria. He says:

> "In that day shall there be a highway out of Egypt to Assyria, and the Assyrians shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve [the Lord] with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of Hosts shall bless saying, Blessed be Egypt, my people, and Assyria the work of my hands, and Israel, mine inheritance."

We are generally speaking of the redemption of Palestine and forgetting God's broader plan which includes other countries.

It seems to me that we, in our days, are witnessing the marvelous progress of the work of the Lord in these old Bible lands, for their redemption, although this work may not be completed immediately.

UNREST AMONG THE MOHAMMEDANS

The declaration of the independence of Egypt—which is a Mohammedan country—comes at a time when there is unrest all over the Mohammedan world. Little spurts of revolutionary flames have been noticed in India, in Tripoli, in Morocco, and Asia Minor. We may have paid little attention to the press reports on these outbursts, but they prove that beneath the surface of the world of Islam a fire is confined which it may not alway be possible to keep under control. There are 250,000,000 Mohammedans in the world, and some of their leaders are

beginning to dream of world conquests again. They still believe in "conversion" by compulsion. They are ever ready to obey the injunction:

"Fight in the path of God with those who fight with you. . . . .And kill them wheresoever ye find them and thrust them out from whence they thrust you out; for dissent is worse than slaughter. . . . . Fight them till there be no dissent, and the worship be only to God."

Henry Morganthau, former American ambassador in Turkey, said recently that it would be a just punishment for the neglect of the powers to protect the Armenians, if Islamism pushed forward once more in Europe. He added:

"The Turks realize that the European countries are not in a position at present to keep large military forces on hand to cope with this movement. They are tremendously shrewd, and they have impressed the Mohammedans of India with the thought that by cooperating at the present time they can bring Great Britain to terms. They are playing upon the other Mohammedans to bring about a war of conquest, when the rest of the world is crying for peace." (Literary Digest, March 23.)

EVOLUTION MERELY A THEORY

An interesting discussion on the Darwinian theory of evolution has held the attention of the reading public for some time.

In Kentucky an effort was made, recently, to bar the teaching of evolution in the state schools, but a legislative measure formulated with that end in view, was defeated by the scanty majority of one vote. In the state of New York a similar movement was started by a Baptist minister.

A storm of protest arose while the matter was before the Kentucky law makers. Scholars, preachers, and other public men denounced the opposition to Darwinism as "freakish," and asserted that the legislation asked for was un-American and dishonoring God, and that it would result in "intellectual suicide."

In the thick of the fray suddenly appeared the towering figure of Mr. William Jennings Bryan, and his voice was heard above the din in defense of the old-fashioned teachings of the Bible. He maintained that the doctrine would inevitably lead to agnosticism or even atheism no matter what may be said to the contrary. [1]

An extensive discussion of this subject is beyond the scope and limits of this paper, but I desire to make one statement, and to make that emphatic. The supporters of the philosophy of Darwin, or Lamarck, or whoever was its originator, claims for it that it is the very pinnacle of a most imposing scientific structure. They characterize opposition to it as "antediluvian folly." A local clergyman recently, after having stated his views in line with modern evolutionists, said: "This is the modern position and there isn't a scholar of any recognized repute who takes any different position."

Now, this assertion is absolutely without foundation in fact. It is not true that evolution, or transformation, or whatever we may call it, has been scientifically *proved*. It is a *theory* by which a certain school of philosophers have endeavored to explain certain observed facts; but it is only a theory. It may, or, for aught I know, it may not, be true. Furthermore, the statement that all scholars of repute have accepted it is certainly erroneous. Many, perhaps most of them, have joined the ranks of the evolutionists, but not *all* by any means.

SCIENTISTS REJECT THE THEORY

In 1889 Prof. Virchow, of Berlin, said:

"In vain have the links which should

[1] John Fiske defines evolution as God's way of doing things, but even so it necessitates the giving up of the story of Genesis as is done by this eminent author himself, when he pronounces that story only a "myth."

bind man to the monkey been sought; not a single one is there to show."

Ten years later this foremost anthropologist of modern times said:

"The attempts to find the transition from animal to man have ended in total failure. The middle link has not been found and never will be."

Dr. Etheridge, the learned fossilogist of the British Museum, is quoted thus:

"Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. This museum is full of proofs of the utter falsity of their views."

Prof. L. S. Beale, of Kings College, London, asserts:

"There is no evidence that man has descended from, or is, or was, in any way specially related to any other organism in nature through evolution or by any other process. In support of any naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence."

Prof. Fleishmann, of Erlangen, says of the Darwinian theory:

"It has in the realm of nature not a single fact to confirm it. It is not the result of scientific research, but purely the product of the imagination."[2]

From an address on "The Present State of the Problem of Evolution" given by Prof. M. Caullery at Harvard University, Feb. 24, 1916, and published by the Smithsonian Institution, I quote this:

"And it comes to pass that some of the biologists of greatest authority in the study of Mendelian heredity are led, with regard to evolution, either to more or less complete agnosticism, or to the expression of ideas quite opposed to those of the preceding generation; ideas which would almost take us back to creationism."

This does not sound as if evolution were a scientifically established certainty universally accepted by scholarship.

Three Facts

I am not at this time affirming anything concerning the truth, or error, of the theory itself. But there are three facts relating to man, which must be considered:

(1) Adam was the first man, as far as our race is concerned. (Doc. and Cov. 84:16.)

(2) Adam was the son of God. (Luke 3:38)

(3) Adam appears in this world, not as a savage, much less as a beast of the field, but as a being in the image of God, fully equipped, both physically and mentally, for his earthly mission. (Gen.. 3:23 and following chapters.)

These are revealed truths, and I submit that no theory that ignores, or denies them can be accepted as a satisfactory explanation of our existence.

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[2] These quotations are from an article in the *Herald and Presbyter*, Nov. 22, 1911, Cincinnati, O., reprinted in *The Fundamentals*, Vol. 8, pp. 28 and 29.

A Tribute to Sunday Schools

I have never forgotten the experiences of my childhood life in Sunday School. I never shall. I remember today Samuel Miles, James G. Bleak and other men, long since passed away, who were my teachers. I honor and bless their memory. They taught me the truth. They directed my mind in channels that led my feet into the path which I have trod, and which brought me to where I am today.

I thank the Lord for the Sunday School movement, with all my heart, and support it and pray God's blessing upon its superintendency and all of its active workers.

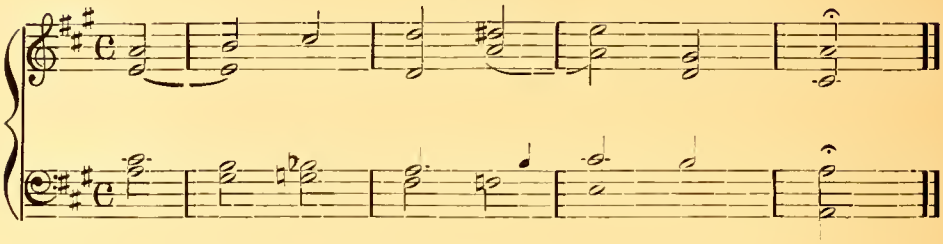
—President Anthony W. Ivins.

SUNDAY SCHOOL WORK

Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

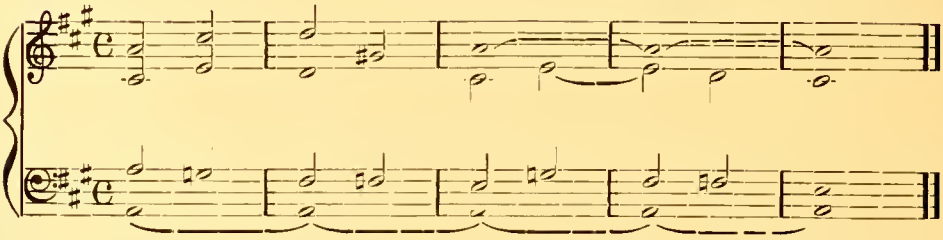


SACRAMENT GEM FOR AUGUST, 1922

The bread and water represent
His sacrifice for sin.
Ye Saints partake and testify
Ye do remember Him

Note—This Sacrament Gem should be rehearsed in class rooms, far enough in advance to insure its perfect rendition

Postlude



CONCERT RECITATION FOR AUGUST, 1922

I Cor.. 2:9

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.

LAW ENFORCEMENT SUNDAY

Sunday School exercises on June 18 will be devoted to the treatment of the subject of Law Enforcement. This is in harmony with a Church-wide observance of Law Enforcement Week. Consideration of the regular lessons outlined in the Juvenile Instructor for all departments above the Primary for the Sunday in question should be postponed for two weeks, leaving the class period of that day open for treatment of the subject of Law Enforcement and the class period of the following Sunday, June 25, for the written reviews as explained in the May issue of the Juvenile Instructor, Superintedents' Department. Opportunity will be provided later to make up back lessons. An outline for the lesson on Law Enforcement appears below.

An address in the opening exercises covering the subject should be given. The following outline is suggestive:

I. A statement and analysis of the Twelfth Article of Faith:

A. What is means to be subject to civic authority.

B. What is means

1. To honor the law: To honor the law is to respect and esteem it as the sacred enactment of the people.
2. To obey the law: To obey the law is so to act that our actions conform to the regulations of the law.
3. To sustain the law: To sustain the law is not only to conform to its requirements ourselves, but to assist in its enforcement in the community in which we reside.

II. A consideration of laws not frequently broken, the disregard for which is influenced in their disrespect toward law generally:

A. The prohibition law.
B. The anti-gambling law.
C. The anti-cigarette law.
D. The anti-speed law.
E. The quarantine law.
F. The curfew law.

Concert recitation of the Twelfth Article of Faith by the school.

Lesson Outline on Law Enforcement

(To be adapted to the needs of the various departments.)

I. The vital need today of our giving attention to growing disregard for law.

A. Disregard for law threatens to deprive us of the enjoyment of benefits which law provides.

II. Why we have laws:

A. So to regulate human conduct as to insure order, harmony, justice, progress, improvement, benfit and happiness. (Study the preamble to the Constitution of the United States.)

III. How our laws are made.

A. By the people, through their representatives.

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights governments are instituted among men, **deriving their just powers from the consent of the governed.**" (From the Declaration of Independence.)

IV. The importance of obedience to law.

A. True freedom is the result of obedience to law.

B. Obedience to law insures the enjoyment of the benefits law provides; disobedience threatens the downfall of law, and endangers the welfare, safety and progress of the people.

Application:

1. Why do we have rules in baseball, football, etc?
2. Do you enjoy playing games when someone is always breaking the rules?
3. What do you think of the fellow who is always breaking the rules?
5. What can you do to see that the laws of our city, state and country are observed and obeyed?

For Example: Consider two or more of the following laws:

a. The anti-cigarette law.
b. The prohibition law.
c. The anti-gambling law.
d. The anti-speed law.
e. The quarantine law.
f. The curfew law.

Uniform Fast Day Lesson.

Topic: Why do I believe that spiritual gifts come through obedience to the Gospel?

Suggestions: The world is full of illustrations to show that obedience to any law, physical, moral, mental, governmental, social or economic brings definite results.

In the realm of the spiritual, the fruits are none the less definite and sure. From the dawn of history, the human mind has endeavored to ascertain the laws that govern the universe. Once they are known, it becomes relatively easy to produce the results desired. The knowledge of the laws of gravitation form the basis of definite conclusions and inventions.

Men know that they cannot contend successfully against the operations of well known and tested laws.

But how can man be led to extend that same belief to things spiritual? Reference to the history of God's dealing with the children of men at once enlightens us on the subject as to what follows obedience to spiritual laws (the Gospel) and what inevitably results from disobedience.

Teachers may wish to have the class recall the story of Adam which so clearly sets forth the results of a violation of a rule or command of the Gospel. Then comes the action of Cain and its tragic consequences. Let the class trace the doings of prominent leaders and people on both continents down the ages.

Coming down to our own time, what do our people see all around them in the world as proof of the contention that disobedience to the Gospel brings certain results? On the other hand, let us today trace the marvelous growth of our own people, their fine estimate of purity, virtue, honesty, charity, loyalty, and obedience—only to conclude that the people of the Lord may trace their abundant spiritual gifts to the complete submission of the Church to the principles of the Gospel.

Then, will your class conclude today that what is true of the Church as a unit, is true of each individual. May your session today create renewed determination on the part of each member to strive after greater spiritual gifts that come through obedience to the Gospel.

ABSTRACT OF THE STATISTICAL REPORT OF THE DESERET SUNDAY SCHOOL UNION FOR 1921

	Stakes	Increase	Decrease	Missions	Increase	Decrease	Total
Number of Schools..	1,003	33	..	753	157	..	1,756
Officers and Teachers:							
Male.....	9,141	439	..	2,771	325	..	11,912
Female.....	10,250	658	..	2,670	493	..	12,920
Total.....	19,391	1,197	..	5,441	818	..	24,832
Number of Pupils:							
Male.....	70,452	4,365	..	11,398	1,236	..	81,850
Female....	78,393	4,523	..	14,042	1,911	..	92,435
Total.....	148,845	8,888	..	25,440	3,147	..	174,285
Enrollment by Depts.							
Kindergarten....	29,800	172	..	4,569	888	..	34,369
Primary.....	23,460	....	62	4,811	719	..	28,271
First Intermed...	39,088	2,378	..	4,605	192	..	43,693
Second Intermed	30,394	2,905	..	3,265	904	..	33,659
Theological.....	26,103	3,495	..	8,190	444	..	35,293
Total.....	148,845	8,950	62	25,440	3,147	..	174,285
Number on Cradle Roll	22,292	6,224	..	485	143	..	22,777
Parents Classes							
Average Attendance..	15,678	2,419	..	3,298	744	..	19,976
Stake Board Members..	988	108	..	...	...	..	988
GRAND TOTALS....	207,194	18,836	..	34,664	4,852	..	241,868

Total increase=23,688 or more than 10%.

Percentage of Attendance of Officers and Teachers:
In the Stakes: 66⅝%.
In the Missions: 80%.

Percentage of Attendance of Pupils:
In the Stakes: 58¼%.
In the Missions: 68%.

CHORISTERS' and ORGANISTS' DEPARTMENT

Edward P. Kimball, Chairman; and Tracy Y. Cannon

COURSES FOR ORGANISTS

(By Tracy Y. Cannon)

Lesson IX. Accuracy in Note and Rest Value

Exercises 49 to 52, inclusive, are very useful for developing accuracy in note and rest values. The student is advised to observe the printed page most carefully, otherwise the real value of this lesson will be lost. Be sure to practice much with each hand alone for mastering details. If this is not done the playing will surely be slovenly.

In exercise 49 the staccato notes must be carefully studied so that they will be the right length of time. They should receive about the value of a sixteenth note. If they are made too short the effect will not be good. The "grace" notes should be played with the other notes of the same chord thereby causing the large note that follows the little note to sound a moment after the other notes of the chord. This is a general rule and should be followed except in exceptional cases, where the music clearly demands a different execution. The tied notes must be sustained as indicated.

Exercise 50 illustrates an effective means of bringing out the melody above the other notes of the same chord. It is accomplished by playing the melody legato while the accompaning notes in the same chord are played staccato. Beginning at the third measure, second line, and continuing through the third line the melody is played legato while the accompaniment is played staccato. In the last line notice that some of the inner voices are sustained while the outer voices are played staccato as an accompaniment. A careful study of the phrasing is worth while. Lift the finger well off the key at the end of each phrase.

Exercise 51, which is a good study in sustained tones, illustrates the use of the 4 ft. stop as an accompaniment in the bass.

Play the "grace" notes in exercise 52 as already explained in this lesson. It is important that the rests in the right hand part receive their exact value. Carefully connect in a legato manner the notes in the first and second lines, right hand, that occur on the third and fourth beats. This exercise is a good one for legato playing. Try to get the effect of an accent on the tones so indicated.

Five Kinds of Tongues

The tongue of *kindness* is full of pity, love and comfort. It speaks a word of hope to the despondent, a word of encouragement to the faint-hearted, of sympathy to the bereaved, of consolation to the dying. Urged on by a benevolent heart, it loves to cheer, console and invigorate the sons and daughters of sorrow.

The tongue of *discretion* knows when to speak and when to be silent. It is not cowardly; it dares to say all that needs to be said. But it does not tell all it knows. It is careful what it speaks, when it speaks, where it speaks, and to whom it speaks.

The tongue of *knowledge* takes no pleasure in retailing small talk, scandalous reports or trifling affairs of any kind. To please, to enlighten, to do good is its delight.

The tongue of *truth* never stretches itself like India rubber for the sake of a good story. It dreads all lies, white, black or yellow. It is content to tell truth for its own sake and for the sake of its glorious Author.

The tongue of *humanity* does not "speak great swelling words," about astonishing exploits. It boasts not of its own great deeds. It has very little to say of its own merits, except now and then a word or two, by way of self-defense. It takes a great deal more delight in praising others than self.—*The Young Pilgrim.*

MISSIONARY SUNDAY SCHOOLS

Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

LESSONS FOR AUGUST, 1922

The Uniform Fast Day lesson is: "Why do I believe that spiritual gifts come through obedience to the gospel?" Please read the suggestions given in the Superintendent's department, and Primary teachers should also read the suggestions offered in the Primary department of this magazine.

It should be remembered that schools having more than the three classes or departments provided for in this section, should use the lesson helps given in the respective departments for home schools, and that the text books for the three department schools in the Missions are as follows:

Theological Department: "The Articles of Faith." Talmage, as outlined in the Advanced Theological department.

Intermediate Department: "What Jesus Taught," Widtsoe, as outlined in the Fourth Year Second Intermediate department.

Primary Department: "Stories from the Life of Christ" as given in the book of that title published by the Deseret Sunday School Union.

Theological Department

Aug. 6: Uniform Fast Day Lesson (which should have been assigned the week previous.)

Aug. 13.—Review.

Aug. 20.—Chapters XIV, XV.

Aug. 27.—Chapters XIV, XV.

Intermediate Department

Aug 6: Uniform Fast Day Lesson (which should have been assigned last Sunday).

Aug. 13.—Review.

Aug. 20.—Lesson XXIV: Succeeding With What One Has.

Aug. 27.—Lesson XXV: Think Right.

Primary Department

Aug. 6: Uniform Fast Day Lesson. See Primary department.

Aug. 13.—Lesson 23: "Walking on the Water."

Aug. 20.—Lesson 24: "Stilling the Tempest."

Aug. 27.—Lesson 25: "The Woman of Samaria."

Notes From the Missions

A pleasing indication of growth is disclosed in a summary of the statistical report for 1921 of Mission Schools, from which we glean the following items:

The Southern States Mission leads in the number of schools, having 100 with 333 classes.

The British Mission ranks second with 89 schools and 189 classes.

The Swiss and German Mission comes third with 81 schools and 284 classes.

The California Mission leads in schools having 5 classes, is second in 4 class schools, has the largest number of 2nd Intermediate classes, ranks third in 1st Intermediate and Kindergarten, and ties for second place in Primary classes.

The Swiss and German Mission ranks first in 4 class schools, takes second place in 3 class schools, third in 2 and 1 class schools, while it has the largest number of Primary classes, comes second in Parents, Theological, 2nd Intermediate, 1st Intermediate and Kindergarten.

The Southern States Mission leads in 3 class schools, ties in 5 and 4 class schools, while it leads in number in Theological, 1st Intermediate and Kindergarten classes.

The Hawaiian Mission shows the largest number of Parent's classes.

While we are glad to see so large a number of Theological classes—which outnumber any other class in the combined statistics of all the Missions—we hope it does not mean a lack of interest in the children.

That the Auxiliary Associations in the California Mission are being given careful and forceful supervision is evident from a perusal of the last issue of the "Calimis," which is issued in mimeograph form from the headquarters of that mission. The result will be that the organizations will surely be found to be "helps in government" in very deed.

Each state covered by this mission—five in all—organized one new Sunday School during the first quarter of 1922.

The Mission schools show an increase during 1921 over 1920 of 95 teachers and an even 1000 members.

Seven Sunday Schools in the Mission show 100 per cent subscribers to the "Juvenile Instructor" which they recognize as the official organ of the Sunday Schools of the Church.

The idea of holding conventions for the consideration and solving of problems and of giving renewed inspiration to our wokers, is persisted in, and the promise is made that in the smaller conferences special meetings with the workers at least will be held.

PARENTS' DEPARTMENT

Henry H. Rolapp, Chairman; N. T. Porter, E. G. Gowans, Seymour B. Young, Charles H. Hart, George N. Child, and Milton Bennion

Special Notice to Supervisors

To aid in the proper treatment of the general theme, "The Prayer of Parenthood," Division II, "The Appeal," it has been decided to use as a text book. Cope's Religious Education in the Family, and to base the outlines for June, July, August, September, October, and November, on the subject treated in this book.

It it expected that every supervisor and parent class teacher will secure the book at once. The book may be purchased from the Deseret Book Company at $1.50 per copy. Many teachers will have this book in their possession now since it was recommended for use several years ago.

All parents should be encouraged to purchase the text book and to study it. Moreover it is one of the very best books to place in a home library.

Sunday June 11th, 1922

General Topic:. Principles Underlying Successful Family Life.

Read: Cope's Religious Education in the Family.

Chapter I—An interpretation of the Family.

Chapter II—The present Status of Family Life.

Chapted III—The permanent Elements in Family Life.

Topics for Discussion

1. Describe the changes within recent times in the conditions of the home, its work, housing, and supplies. How far have these changes affected the community of the family, the continuity of its personal relationships, and its religious service?

2. State in your own terms the ultimate reasons for the maintenance of a family.

3. What are the motives which would make people willing to bear the high cost of founding and conducting a home?

4. State your distinction between the family and home. Which is the more important and why?

5. Does the apartment or tenement building furnish a suitable condition for the higher purposes of the family?

6. Is it possible to restore to the home some of the benefits lost by present factory consolidation of industry?

7. What can take the place of the old fashioned arts and of those which are now passing?

8. What steps should be taken to secure to the family a larger measure of the time in terms of occupation of the parents?

9. What are the important things to contend for in this institution? Why should we expect change in the form of the home and what are the features which should not be changed?

10. What is the chief end of all forms of social organization?

11. What is in the last analysis the aim of every parent?

12. What advantage has the family over the school and other larger groups for educational purposes?

13. In what sense is the family an ideal democracy?

14. Show how the family sets spiritual values first.

15. What in your judgment are the first evidences of character development? In what way do these come to the surface of the family? What is the factor of love in the development of character?

16. Is that an ideal family in which none of the members bear pain or are called upon for self-denial? Can you see any especial advantage to character in the very difficulties and apparent disadvantages in the life of the family?

Sunday, June 25th, 1922

General Topic: Religious Growth of Children in Family Life.

Read: Cope's Religious Education in the Family.

Chapter IV. The Religious Place of the family.

Chapter V. The meaning of Religious Education in the Family.

Chapter VI. The Child's Religious Ideas.

Topics for Discussion

1 What reference or allusion do we find in the Old Testament to the place of religion in the family (Deut. 6: 7-9, 20-25)? What in the New Testament?

2. What has been the effect of purity

of family life on the Jewish race?

3. What place did the family hold in the teachings of Jesus?

4. Do you agree that the family is the most important religious institution?

5. Recall any very early manifestation of religious character in small children. What would you regard as the best kind of manifestation?

6. What is the essential principle of right life? How may we develop this in childhood?

7. What are the things which most of all impress children?

8. What are the special difficulties which you feel about introducing the topic of religion to children? Describe any methods or modes of approach which have seemed successful.

9. Would you regard it as a fault if a child seems unwilling to talk about religion? What do you think "religion" means to the child-mind?

10. Is it ever right to teach children those conceptions which we have outgrown? What about Santa Claus and fairies? How can you use childish figures of speech as an avenue to more exact truth?

11. Is it possible to make the child see the intimate relation between conduct and religion? How would you do this?

12. Give some of the characteristics of a religious child of seven years; of ten.

Sunday, July 2, 1922

Uniform Fast Day Lesson.

Subject: Why do I believe that blessings come to those who are married in the Temple? (See Superintendents' department, May Juvenile.)

Sunday, July 9, 1922

General Topic: Directed Activity of Children.

Read: Cope's Religious Education in The Family.

Chapter VII

Topics for Discussion

1. Is the quiet child an ideal child? How far should we go in restraining activity?

2. The relative advantages of work and leisure for children. What of the value of chores to you; did you do them? Describe any form of children's service in the home which may have come under your observation.

3. What forms of community service can be done by children and by young people?

4. Recall any lessons learned by activity in your early home life.

5. Give in their order, according to your judgment, the potencies for religeous character in the home.

Sunday, July 23rd, 1922

General Topic: The Home as a Social Institution for the Training of Children.

Read: Cope's Religious Education in the Family.

Chapted VIII. The Home as a School.
Chapter IX. The Child's Ideal Life.

Topics for Discussion

1. What is the special social importance of the family?

2. How do children acquire their social ideals from the home?

3. What are the advantages which the home has as a school?

4. How do homes train for the responsibilities of citizenship?

5. Can you describe any plans of community councils in the home?

6. How would you promote community service in the family?

7. What are the dangers of unsocial and selfish lives growing in the home?

8. What special advantages do songs and hymns have in their pedagogical power?

9. What hymns do you remember from childhood?

10. What changes would you like to see in the hymns the children learn today?

11. What difficulties do you find in training children to sing in the home?

12. It is worth while to teach children to play? What games have special educational value? What games have religious significance or value? Give reasons for your opinions.

THEOLOGICAL DEPARTMENT

John M. Mills, Chairman; Geo. H. Wallace, Robert J. Judd, and Albert E. Bowen

Second Year—Great Biblical Characters

First Sunday, August 6, 1922

Uniform Fast Day lesson.

Subject: Why do I believe that Spiritual gifts come through obedience to the Gospel? (See Superintendents' department for outline.)

Second Sunday, August 13, 1922

No outline has been prepared for this Sunday. It is left open to give the class an opportunity to catch up with the lessons postponed on account of Law Enforcement Exercises June 18, and Reviews, June 25.

Third Sunday, August 20, 1922

David Before He became King

I Samuel, Chapters 16-13.
II Samuel, Chapter 1.

David was the youngest and seventh son of Jesse of the tribe of Judah. His great grandmother was Ruth who became the wife of Boaz. He was born in Bethlehem, and herded his father's sheep.

When Samuel came to Jesse's household pursuant to the Lord's direction to anoint a king to take Saul's place, David was not even thought enough of to be sent for until Jesse was directed to do so by Samuel. Lord says, "He was not tall and commanding like the Benjamite hero, but was ruddy of countenance, with auburn hair, beautiful eyes, and graceful figure, equally remarkable for strength and agility."

We next view David as he appears as a boy carrying provisions from his father to his brothers in the army of Saul. He appeared at the camp just in time to see Goliath, from the camp of the Philistines, come out and make his challenge to the Israelites.

Then followed his visit to Saul and his encounter with Goliath. Make special note of his dependence upon the Lord as expressed in his reply to the scoffing of Goliath. (Chapter 17:45-47 inclusive.)

A wonderfull ittle human drama was enacted when he returned and met Saul and his son Jonathan. Treat fully the friendship that grew up between these two young men and what it meant to each.

In treating of the trials that David was subjected to by reason of Saul's madness, develop the great self-control of David and the absolute fidelity to Saul so long as he was alive and known as king. Also develop the character of David as evidenced by his actions and words when first told of the death of Saul and Jonathan.

Suggestions:

Did David respect and honor Saul as the man Saul alone or for some other reason?

Do we of today respect and honor the Lord's anointed as did David?

Did strength and the blessings of the Lord come to David by reason of his course of conduct toward Saul? Why?

Fourth Sunday, August 27, 1922

David as Warrior and King

II Samuel, Chapters 2-15.

Following the death of Saul it was necessary for David to carry on war for some time, before finally, at the age of thirty, he was established as king. At that time his seat of government was at Hebron but after some little conquest he established himself at Jerusalem.

David was a fighter, was fierce, and relentless, but in all his campaigns he was ever close to God through prayer and considered himself always in his Father's service.

In chapter 7, David is commanded to build a house for the Lord. Consider David's reply.

After several years of warfare and while engaged in war he fell and committed his awful sin against Uriah the Hittite. The question is submitted here as to whether his life of warfare furnishes an excuse for his fall. David's repentance reached a sublime depth but that did not relieve him from the retribution and punishment which necessarily follows such sins. Lord says: "God's providence is unerring and men indeed prepare themselves the retribution which, in spite of sincere repentance, is the inevit-

able consequence of their own violations of law—physical, moral and spiritual. God gave David the new heart he longed for; but the evil seeds sown bore nevertheless evil fruit for him and his children."

Following fast upon this came his trouble with his family and particularly with his beloved Absalom.

What a great father's love he portrays when word is brought to him of his ungratful son's death.

Advanced Theological

WORK FOR AUGUST

Fast Day subject: Why do I believe that spiritual gifts come through obedience to the Gospel? (See Superintendent's department, for outline.)

This department may spend this month on completing the Book of Mormon study as covered by Chapters XIV and XV of our text. The teacher should select his material in such a way as to cover these chapters and lead directly to the Book of Mormon itself. A free discussion of the eighth Article of Faith might be held by way of review. The book of Mormon itself is of more importance to the students than so-called external evidences some of which are valueless if backed by over-zealous authors of American antiquities with some half-baked or fantastic theories to support. In such cases facts are twisted, distorted, and manufactured to fit the occasion. Therefore the Book of Mormon story itself is the safest place to put one's efforts until, at least, an acquaintance with that book is made. It it a better preparation to know the Book of Mormon than to know a few uncertain things that might seem to defend it.

The Man You are Going to Be

Every boy feels a peculiar interest in the man he is going to be. He seems a personality quite distinct from his own, and yet one for whom he fells a curious responsibility. He finds it hard to believe he is ever going to turn into that dignified, grown-up individual, without interest in marbles, able to resist the allurements of the swimming-hole, and with a singular weakness for clean collars. And yet that strange inexplicable being is, he knows, closer to him than his twin brother.

It is a good thing to give considerable thought to the man you are going to be, for it is in your power to help him as no one else can, or to injure him so seriously that nothing you can do will retrieve the blunder. There is many a middle-aged man today who thinks resentfully of the boy he used to be, on account of the handicaps due to that youngster. He would not learn his lessons, and so the man is unable to write a respectable business letter himself without the help of a stenographer. He dropped out of school early, and so the man has never been able to take the place that might have been his, had he been better prepared. It is no wonder he sometimes feels like going back through the years, and finding his boy self to give him a good thrashing.

Then, there is the man of forty who would not dare to run a block on account of his heart, which a reckless boy strained more than twenty years ago in his craze for athletics. And here is another, broken down before middle age, because a silly boy, years ago, thought nothing would ever hurt him.

Most of you have a high ideal for the man you are going to be. You take it for granted he will be admirable in every way, successful, distinguished. But sometimes you fail to take into account that he will have very little, except what you will give him. The man you are going to be is pathetically dependent on the boy that you are.—*Young People's Weekly.*

SECOND INTERMEDIATE DEPARTMENT

Harold G. Reynolds, Chairman; Horace H. Cummings, J. Leo. Fairbanks, T. Albert Hooper and Alfred C. Rees

Second Year—Book of Mormon

LESSONS FOR AUGUST

First Sunday, August 6, 1922

Subject: Why do I believe that Spiritual gifts come through obedience to the Gospel? (See Superintendents' department for outline.)

Second Sunday, August 13, 1922

No outline has been prepared for this Sunday. It is left open to give the class an opportunity to catch up with the lessons postponed on account of Law Enforcement Exercises June 18, and Reviews, June 25.

Third Sunday, August 20, 1922

Lesson 24

Subject: Moroni: prophet and great military commander.
Time: B. C. 100 to B. C. 56.
Place: Entire Nephite domain.
Text: Alma, Chapters 43-63.
References: Dictionary of the Book of Mormon; Story of the Book of Mormon.
Memory Gem: Alma 50: 20.
"Blessed art thou and thy children; and they shall be blessed, inasmuch as they shall keep my commandments they shall prosper in the land."

We find very little about Moroni before he becomes chief commander of all the Nephite armies. He was born in Zarahemla about 100 B. C. When he was about twenty-five years of age he was made commander of the army. (See Alma 43:16.)

First battle with Lamanites:

I. Arms Nephites with weapons and protective armor.
   a. Goes to meet Lamanites under Zarahemla.
   b. Frightens enemy by splendid preparation.
   c. Fight avoided by flight of Lamanites.

II. Battle of Sidon:
   a. Moroni asks Alma for advice.
   b. Acts on advice and takes army to Manti.
   c. Overcomes enemy by strategy. (See Alma 43:30.)

It would be well here to emphasize the difference between the motives of the Lamanites and Nephites. It is many times repeated that the Lamanites fought because of the hatred for the Nephites and their lust for power and blood. The Nephites fought in defense of their lands, their families, their liberties and their Church.

III. Moroni raises Title of Liberty:
   a. Tears garment and makes flag of torn portion.
   b. Inscribes it.
   c. Raises large army.
   c. Defeats Amalickiah.
   e. Establishes liberty and peace. (See Alma 46:12, 13; 21, 22, 28; 32, 35.)

Moroni's life was an eventful life. It is impossible for us to cover it all in this lesson. The portion above outlined will give an insight into his character.

Moroni was a righteous man and always sought the guidance of the Lord. Therefore, he was successful. He fought valiantly because he always fought on the side of righteousness. Some other instnces in his wonderful career might appeal to the teacher. If they do, work them into your lesson. The entire story as told in the Book of Mormon will make very interesting home reading for your class. Encourage it.

Fourth Sunday, August 27, 1922

Lesson 25

Subject: Helaman, Son of Alma.
Time: B. C. 74 to B. C. 57.
Place: All the Nephite Lands.
Text: Alma, Chapters 26, 27 and 45-62.
References: Dictionary of the Book of Mormon; The Story of the Book of Mormon.
Memory Gem: Alma 36: 1.
"Inasmuch as ye shall keep the commandments of God ye shall prosper in the land."

Helaman was the son of Alma (Alma 31: 7).

I. Helaman becomes custodian of the plates.
   a. Instructed by Alma. (Alma Chapter 36.)

b. Receives plates.
c. Forbidden to reveal secret oaths.
d. Instructed about Liahona.

II. Continues work of his illustrious father.
a. Appoints priests.
b. Preaches Gospel.
c. Maintains order in the Church.

III. Becomes leader of famous 2000 Ammonites.
a. Persuades people of Ammon to maintain oath.
b. Accepts offer of 2000 young men for service against Lamanites.
c. Becomes their commander.
d. Takes part in many battles and campaigns.
e. Always victorious.
f. Dies in Zarahemla after a successful life.

Suggestions to Teachers:—

Perhaps one of the most interesting bits of history is the story of Helaman and the two thousand young Ammonites, who followed him to victory after victory.

A very strong lesson can be learned from the story of these boys. They attribute their success to their faith for which faith they gave credit to the teachings of their mothers, obedience to parents; the heeding of their teachings; faith in the Lord and loyalty to His Gospel made them successful. The same virtues will make for success now as they did then.

Fourth Year—"What Jesus Taught"

LESSONS FOR AUGUST

First Sunday, August 6, 1922

Subject: Why do I believe that Spiritual gifts come through obedience to the Gospel? (See Superintendents' department for outline.)

To Teachers: Please study the outline carrying this subject in the Superintendents' Department this issue. Bear in mind making the assignment to the class so that they may come prepared to give their belief in spiritual gifts.

Second Sunday, August 13, 1922

No outline has been prepared for this Sunday. It is left open to give the class an opportunity to catch up with the lessons postponed on account of Law Enforcement Exercises June 18, and Reviews, June 25.

Third Sunday, August 20, 1922

Topic:. Succeeding with What One Has.—"What Jesus Taught" Lesson XXIV.

To Teachers:

Will you please just answer this question: Are you going to do all the teaching today, or are you going to permit the boys and girls to do some thinking and speaking for themselves? Let us assume you have decided on the latter. Now then, what is there very close to the lives of the boys that you can use as a starting point? Let us see. The newspapers have recently been full of accounts of public officials who have evidently not been able to get along with what one has. There is a rather unpleasant word used for that kind of mistake. But we are interested in knowing. Why do they do it? Let the class express their thought, assigning such reasons as occur to them. What was lacking in such men? No doubt, a defect in their training. The temptation to go beyond their own stations overcame them. The discovery brought remorse to them and shame and humiliation to their families. What advice would these same men give to your class today about trying to get along with what one has? It is your duty and responsibility, as teacher, to get the proper reaction for your boys and girls to this discussion. Watch carefully to see if they feel the bigness of this duty; to use all their power and opportunities and in so doing, to remain content with what they have. What do your pupils mean by "having a chance?" See if they think that they have a chance. Then, have them tell you how they are using these daily, yes, hourly chances to grow and develop. Apply this now to their work in the Church. How does Sunday School help prepare them for missionary service? What effect does keeping the Word of Wisdom have upon their future chances? What must be the result to each of them if they hide their talents now while they are young? These and numerous other questions to the class should stimulate their thoughts and lead them to some sound conclusions on this subject. Will you give them a chance today to tell their thoughts?

Bear in mind the Biblical quotation which you are to have the class memorize.

Fourth Sunday, August 27, 1922

Topic: Think Right. Lesson XXV

To Teachers:

Give the story of how the Savior came to deliver that immortal sermon called The Beatitudes. Let them know the

meaning of the term. Have the class read that sermon and then analyze each part. See what they understand by each promise and each blessing pronounced by the Savior.

This is your opportunity to combat some of the evil practices of the day that threaten the destruction of young people. See what your boys and girls think of smoking, card playing, evil stories, improper dancing, any phase of immorality.

What do you think of the Mormon boys and girls as compared with others? Are we cleaner in mind? If so, do we act cleaner? What can our boys do to bring about a new wholesome moral condition? What can our girls do to make things sweeter and purer. Are they impressed with the gravity of the situation and the importance of each one's keeping himself or herself pure?

This conclusion should be had: that since there is constant temptation surrounding these boys and girls, it is necessary that they do the things that will help them withstand these temptations.

What are they?

Secret daily prayers? Yes—

Attendance at Sunday School? Yes—

Others of course. Let the class enumerate them and tell how they help boys and girls to think right.

Select the memory quotation.

Build Nobly

By Ethel R. Lillywhite

We are equipped for life in a won'drous way
As only a God could endow;
Then let us to work and our talents improve,
For the service of mankind now.

We may make our life a glorious success
If only our aim shall be high;
Growing broader and better each day we live
Doing good as the moments fly.

Though at times the days may seem dull, dark and drear,
Remember God rules over all;
And if we will trust in His Almighty name,
He most surely will heed our call.

But we mustn't expect to gain success
Idly sitting about today.
Aim high, and then work with your might, mind and strength;
Be cheerful and busy alway.

Each act you perform will its impression stamp
On life's canvas and there 'twill stay;
For you cannot erase the mark it will leave;
Then stamp it with beauty each day.

Be thoughtful, be helpful, be kind and be true;
Be earnest in seeking for light.
Be thankful for talents God-given to you,
Build nobly, stand firmly for right.

FIRST-INTERMEDIATE DEPARTMENT

George M. Cannon, Chairman; Josiah Burrows, John W. Walker and Adam Bennion

Second Year—Bible Stories

First Sunday, August 6, 1922

Uniform Fast Day Lesson

Subject: Why do I believe that Spiritual gifts come through obedience to the Gospel? (See Superintendent's department for outline.)

Second Sunday, August 13, 1922

No outline has been prepared for this Sunday. It is left open to give the class an opportunity to catch up with the lessons postponed on account of Law Enforcement Exercises June 18, and Reviews, June 25.

Third Sunday, August 20, 1922

Lesson 23. The Plagues

Text: Exodus 7-10; 11: 1-3.

"Blessed are they who are humble without being compelled to be humble." (Alma 32:16.)

I. Moses and Aaron Perform Great miracles.
   1. Moses and Aaron before Pharaoh.
   2. The waters of Egypt turned into blood.
   3. Plague of frogs.
   4. Pharaoh promises to let the children of Israel leave Egypt.
   5. Pharaoh breaks his promise.

II. Other Plagues are Visited on the Egyptians.
   1. The plague of lice.
   2. Plague of flies.
   3. Plagues of murrain, of hail, locusts and darkness.

III. Pharaoh angered.
   1. Pharaoh orders Moses out of his presence.
   2. Pharaoh threatenes to kill Moses.

IV. The Hour of Deliverance Draws Near.
   1. Moses prays to the Lord.
   2. Another plague to come upon the Egyptians.
   3. The children of Israel commanded to prepare to leave Egypt.

Questions: What happened when Aaron waved his rod over the waters of Egypt? How were the children of Isreal favored? What effect did this miracle have on Pharaoh? Describe the plague of frogs. How was Pharaoh affected by this plague? What happened after the frogs were destroyed? What reason did Moses give why the Israelites could not offer sacrifices in Goshen? With what other plagues were the Egyptians afflicted? How did Pharaoh act at this time? What command did the Lord give to Moses? What has the Lord said concerning humility?

Fourth Sunday, August 27, 1922

Lesson 24. The Crossing of the Red Sea

Text: Exodus 11-14; 15:1-19.

"All things are possible to him that believeth." (Mark 9: 13)

I. Moses Delivers the Word of the Lord to the Israelites.
   1. The last great plague—the first-born of all the Egyptians to be slain.
   2. Protection promised to the Israelites.
   3. The Lord's commandment.

II. The children of Israel eat the Passover.
   1. Killing of the pascal lamb.
   2. The sprinkling of the blood.
   3. The Passover lamb a type of the Lamb of God the Savior of the world.

III. The Destroying Angel on His Mission.
   1. The first-born of the Egyptians slain.
   2. Great mourning and lamentation among the Egyptians.
   3. Pharaoh yields.
   4. The Children of Israel leave Egypt.

IV. How the Lord guided His People.
   1. Moses leads the Israelites.
   2. In the desert of Sinai.
      a. The pillar of cloud and fire.

V. Pharaoh Sends an Army After the Israelites.
   1. The Israelites hemmed in between the sea and the mountains.
   2. Pharaoh sends an army to bring them back.
   3. The Israelites panic-stricken.
   4. Moses encourages his people. "Stand still and see the salvation of the Lord."

VI. The crossing of the Red Sea.
   1. A way prepared for the people of God.

2. The Israelites cross the Red Sea.
3. Pharaoh's army destroyed .
4. Moses' song of triumph.

Questions: What was the last great plague which the Lord sent upon the Egyptians? How were the children of Israel protected? How often did the Israelites partake of the Feast of the Passover? Of what was the Passover lamb a type? How were the Israelites guided in the wilderness? What did Pharaoh do when he heard that the Israelites were hemmed in between the sea and the mountains? How did Moses encourage his people? What happened that night? How did the children of Israel express their thanks and gratitude to God for delivering them out of the hands of their enemies? How may we show gratitude to God for the blessings He has given us?

Fourth Year—Lives of the Ancient Apostles

First Sunday, August 6, 1922

Uniform Fast Day lesson.

Subject: Why do I believe that Spiritual gifts come through obedience to the Gospel? (See Superintendents' department for outline.)

Lesson 22. Paul—Saul of Tarsus

Second Sunday August 13, 1922

No outline has been prepared for this Sunday. It is left open to give the class an opportunity to catch up with the lessons postponed on account of Law Enforcement Exercises June 18, and Reviews, June 25.

Third Sunday, August 20, 1922

References: Acts 8: 1-4.

Aim: Training and companionship are mighty influences in shaping a person's character.

I. Birth and Ancestry.
II. Scholastic Training.
  1. At Tarsus.
  2 Under Gamaliel.
III. A Roman Citizen.
IV. A Persecutor of the Followers of Jesus.
  1. His bitterness.
  2. Witnesses death of Stephen.

"Palestine lies on the east of the Mediterranean Sea. Northwest of it, bordering on the same sea, is Asia Minor. Two thousand years ago a division of Palestine was called Galilee; and a division of Asia Minor, Cilicia. They were provinces of the Roman Empire; by which we mean that their people had been conquered and were governed by an emperor in the distant city of Rome. In Galilee was the town of Nazareth; and in Cilicia the town of Tarsus. In Nazareth lived the boy Jesus; and in Tarsus the boy Saul, afterward known as Paul. Little did the people think that the most marvelous being of our world lived among them; and little did the people of Tarsus think that young Saul was to be on of the most wonderful of men. In following Saul so far as we can from his childhood to his death, we must remember some things about his country and home."

"Tarsus was located on a cold, rapid mountain stream, named Sydnus about twelve miles from its mouth near the mountains.

"It was a center of business, education and political power. Vast quantities of timber cut in the mountain forests were floated from it to the Mediterranean. Vessels brought to it treasures from Europe. Riches from the regions around Greece and Italy. Its streets and markets and bazaars were scenes of busy life. Various kinds of dress and different languages showed that people of different nations lived within its walls."—Weed.

Fourth Sunday, August 27, 1922

Lesson 23. Saul's Conversion

Reference: Acts 9: 1-22.

Aim: Sincerity of purpose leads to trutn.

I. Saul's Enmity Toward Christians.
  1 His zeal in persecution.
II. His journey to Damascus.
  1. Purpose.
III. His Vision.
  1. The Lords message.
IV. Saul and Ananias.
  1. Ananias' mission.
  2. Saul's acceptance of the Gospel plan.

"Damascus, which claims to be the oldest city in the world, was the capital of Syria, about one hundred and fifty miles from Jerusalem. The journey required six or eight days, over mountains, plains and deserts. * * * Saul went in great pomp. His attendants treated their Rabbi with great respect." This company traveled in differnt style from that of the humble followers of Jesus whose journeys were on foot."—Weed.

PRIMARY DEPARTMENT

Charles B. Felt, Chairman; Frank G. Seegmiller; assisted by Florence S. Smith and Mabel Cook

Lessons for August, 1922

First Sunday, August 6, 1922

Uniform Fast Day Lesson

Subject: Why do I believe that spiritual blessings come through obedience to the Gospel?

Reference: Uniform Fast day lesson as outlined in the Superintendent's department. I Corinthians, Chap. 12:1-12.

Memory Gem: The 7th Article of Faith.—We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues, etc.

Aim: If we are obedient to the principles of the Gospel we shall receive spiritual blessings.

Point of contact: What is it we like to give and to receive on Christmas? The Lord is constantly bestowing gifts upon us. We call them blessings.

Lesson Statement: The Lord has promised us certain blessings if we will do certain things. He has told us that if we pray with faith strong enough that our prayers shall be answered. Which promise of the Lord's did Joseph Smith read? He had faith in the Lord's promise and what blessing did his faith bring him? What other wonderful blessings and gifts followed this answer to prayer? How did these later visions and revelations bring blessings to us all?

What gift has been promised us if we are baptized and have hands laid upon us? What blessings can the Holy Ghost bring us? (Teacher read Bible reference given above.) Talk with the children about the gifts of prophecy, revelation, visions, healings, and wisdom that may be bestowed by the Holy Ghost.

Application: Which of the blessings we have been talking about would you rather have? Why? What must you do to get it? How must you live?

Lesson 5—A Broken Promise

References: "The Latter-day Prophet," Chapter VII, p. 26; Smith's "Essentials of Church History," pp. 64-66.

Aim: Blessings follow the keeping of righteous promises.

Memory Gem: "God loves the keeper of a righteous promise."

Outline:

I. Method of Translation.
  1. Joseph behind screen—reason.

II. Martin Harris' Request.
  1. Joseph enquires of the Lord.
  2. The Lord's answer.
  3. Finally granted under conditions.
  4. Solemn promise broken.

III. The Result of the Broken Promise.
  1. Joseph's sorrow and temporary loss.
  2. Martin's punishment.

Second Sunday, August 13, 1922

Lesson 6.—The Aaronic Priesthood Restored.

Aim: Baptism must be performed by the proper authority and in the proper manner.

Memory Gem: (Review) "Verily, verily, I say unto thee, except a man be born of the water and the Spirit, he cannot enter into the kingdom of God."

Outline:

I. The Passage on Baptism.
  1. Oliver Cowdery becomes scribe.
  2. The striking passage.
  3. The prayer.

II. Appearance of John the Baptist.
  1. The ordination.
  2. Joseph and Oliver directed to baptize each other.

III. The Ordinance.
  1. The river.
  2. Performing the ordinance.
  3. The authority necessary.

Third Sundey, August 20, 1922

Lesson 7: The Three Witnesses

References: "The Latter-day Prophet," part of Chapter IV; Smith's "Essentials of Church History," pp. 69-80.

Aim: That the Book of Mormon is true is established by the testimony of several witnesses.

Memory Gem: * * * * "And we declare with words of soberness that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates and the engravings thereon."

Outline:

I. Friendly Aid Given Joseph and Oliver.
  1. By Joseph Knight.
  2. By Peter Whitmer.
II. Removal to Fayette.
  1. How the plates were cared for.
  2. Returned to Joseph.
III. The Three Witnesses Chosen of the Lord.
  1. The reference in the Book of Mormon.
  2. The request of Oliver Cowdery, Martin Harris, and David Whitmer.
  3. Granted by the Lord.
IV. The Vision.
  1. The prayer.
  2. Martin Harris retires.
  3. The others see the plates.
  4. Martin forgiven and blessed.
  5. Meaning of their testimonies.
  6. Testimony never denied by the witnesses.
V. Plates Shown by the Prophet to Eight Witnesses.

Fourth Sunday, August 27, 1922

Lesson 8.—The Organization of the Church

References: Cannon's "Latter-day Prophet" part of Chapters IX and X; Smith's "Essentials in Church History," pp. 81-94. (Teachers should read carefully Sec. 20, Doctrine and Covenants.)

Memory Gem: "The only true and living church upon the face of the whole earth." (Doctrine and Covenants, 1:30.)

Outline:

I. Book of Mormon Published.
  1. Translation completed.
  2. Plates returned.
  3. Book published.
II. The Melchizedek Priesthood Restored.
  1. Upon whom conferred.
  2. By whom.
  3. Authority.
III. Church Organized.
  1. Manner of organization, day and name revealed.
  2. Called after Jesus because it is His Church.

Review Questions on August Lessons

1. How does the incident of Martin Harris' losing the manuscript show God's consideration for His children?

2. How does it show the necessity of our having God's confidence and approval of our works?

3. What event followed the reading by Joseph and Oliver of the reference in the plates to baptism?

What was its importance to Joseph and Oliver? To the world?

4. Why was the authority of the Aaronic Priesthood not sufficient for the organization of the Church? How was the higher authority restored?

5. What miraculous experiences did Oliver Cowdery, David Whitmer, and Martin Harris have? How are their experiences and lives an evidence of the divinity of the calling of the Prophet Joseph?

Lonely

By Isabelle Ruby Owen

Oh, dear little boy with outstretched hands,
Whose mother has gone into unknown lands—
You will miss for aye her loving touch,
And her kindly voice, which means so much
To the tender heart of a little child;
No mother to soothe your grief so wild.

Don't cry, little boy! though a stranger's tread
Keep pace at your side as you creep into bed—
Though no mother's warm kiss on your quivering lips,
No lingering touch on the finger tips
That soothed you to rest; oh, heart so wild,
Thy mother keeps watch o'er her lonely child,

KINDERGARTEN DEPARTMENT

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson and Blanche Love

Second Year

First Sunday, August 6, 1922

Subject: Fast Day Exercise.

Topic: Spiritual blessings come Through Obedience to the Gospel.

I. Opening.
  a. Gathering of wraps by children.
  b. Song Practice: "Dearest Children God is Near You."
  c. Sunday School Song Book, No. 99.
  d. Hymn: "Count Your Many Blessings."
  e. Prayer: Create the atmosphere of being thankful for all our Father does for us, asking Him to help us to do His will.
  g. Rest Period: Gathering fruits. flowers, and taking to those who are ill. It is the delight of our Heavenly Father when He sees His children obedient to the principles of His Gospel, and he blesses them.

II. Group work.
  a. Memory Gems—Sacrament Gems.
  b. Lesson: Story of Mrs. Meekum and her son, David.

1. David's Home.
  a. Attends Sunday School, Primary, etc.
  b. Kept the Word of Wisdom.
  c. Afflicted with some trouble that interfered with his breathing. He seemed to have wholly lost the use of his nose.
  d. Mother reads in paper of Specialists in Salt Lake, so resolved to take David.

II. Getting Ready and Leaves for Salt Lake, on Train.
  a. David helps.
  b. Ride on train.
  c. Aims in Salt Lake to go to Doctor.
  d. Severe examination.
  e. Doctors tell them there is a growth in the nose.
  f. Will have to operate before David gets better.
  g. It is winter, and mother is afraid to have it done until spring.
  h. Goes home.

3. In Spring.
  a. Mrs. Meekum sees another announcement in paper of another head specialist in Salt Lake.
  b. Plans on taking David to this doctor.
  c. They have a neighbor who has been an invalid for many months.
  d. Mrs. Meekum thinks of her, wants to take her to the Salt Lake Temple for her health.
  e. Sister is glad and wants to go.
  f. David help at home to get ready and is helpful on the train.

4. In Salt Lake.
  a. At the doctor's.
  b. They would have to remain six to eight weeks for David to have his treatment.
  c. Mrs. Meekum feels she can't leave her family that long and it would be so expensive but if the doctor would cure David she would try to remain.

5. That afternoon in the Temple.
  a. People ask about David.
  b. He is prayed for.
  c. One sister asks if he would not like to come to the Temple and be blessed.

6. Mrs. Meekum returns to David.
  a. Asks if he would like to go to the Temple.
  b. "Yes," David said. His teacher in Sunday School had told him that if people kept God's commandments and lived up to the principles of the Gospel, that they would be blessed.
    "Now," he said, "I won't have to go to the doctor any more."

7. Next day at the Temple.
  a. When he came out of the water, he looked at his mother and said, "Now, I am well." And he was. He was never troubled with it any more.

III. Closing.
  a. Gathering of wraps.
  b. Song, "In Our Lovely Deseret."
  c. Benediction.
  d. Song, "Good-bye."

Second Sunday, August 13, 1922

Lesson 59, Second Year outline of "Sunday Morning in the Kindergarten."

Subject: "How Bessie Kept the Word of Wisdom."

Aim: By keeping the Word of Wis-

dom we gain physical and spiritual growth.

I. Opening.
  a. Gathering of wraps by children.
  b. Song Practice: Review song taught last Sunday.
  c. Song: "Greeting Song." Children's choice.
  d. Prayer. Create atmosphere for being thankful for our health and strength, and pray for those who are ill.
  e. Song: Father We Thank Thee, etc.
  f. Rest period. Let children try out their strength and see if they can lift and carry coal, water, wood, etc., for mother, using our strength to help others. Pulling water out of the well for house, cows, horses, etc. Pumping is good, too.

II. Group Work.
  a. Memory Gems. Use the one on Word of Wisdom from Sunday Morning in the Kindergarten, page 188.
  b. Lesson. How Bessie kept the Word of Wisdom.

Introduce subject by talking about foods. What kinds are good for us and what kinds are not. Why we should not eat much candy, meat, cake, pie, etc. What is good for us to drink? Why soda water, root beer, wine, tea, coffee are not good for us.

III. Closing.
  a. Passing wraps.
  b. Song.
  c. Benediction.

Third Sunday, August 20, 1922.

Lesson 60.

Text. Daniel I.
Help: Doc. and Cov. Sec. 89.
Aim: By keeping the Word of Wisdom we gain physical and spiritual strength.

I. Opening.
  a. Gathering of wraps. (By little helpers sitting straight and tall.)
  b. Song Practice: "In Our Lovely Deseret." D. S. S. Songs, p.. 114.
  c. Hymn.
  d. Prayer.—Lead the children to express thanks for the health and ask Heavenly Father to help us grow strong and take care of our bodies.
  e. Song: Teacher's choice.
  f. Rest exercise: Picking fruit. Let children climb the ladder and tip toe to reach the tall branches. Pack fruit in baskets and carry to a friend.

II. Group work.
  a. Memory Gem.
  "Pure, cold water is the drink,
  We do truly, truly think,
  For all the living things which God has made."
  b. Approach to lesson. (Have with you in a bag fruits and vegetables or pictures of the same.) Let the children name them and tell how they grow and ripen. I wonder why our Heavenly Father has caused good fruits and vegetables to grow. Fruit is good for us when ripe. What does our little memory gem tell us to drink if we wish to be well and strong?
  Today we shall hear about three boys who wanted to be strong, clean men.
  c. Story: "Daniel and His Companions."

III. Closing.
  a. Song. Closing Prayer Song. Kindergarten and Primary Songs, Page 9.
  b. benediction.

Fourth Sunday, August 27, 1922.

Lesson 61.

Text: Sunday Morning in the Kindergarten.
Aim: By keeping the Word of Wisdom we gain physical and spiritual strength.

I. Opening.
  a. Gathering of wraps.
  b. Song practice. "In Our Lovely Deseret."
  c. Prayer: By child.
  d. Hymn: "Father We Thank Thee."
  e. Rest exercise—Representation of helping mother with fruits and vegetables.

II. Group work.
  a. Memory Gem. Review.
  b. Approach to lesson. Let us name some of the foods which our Heavenly Father has said are good for us to eat. There was one kind of food which Daniel did not eat. What was this food? Heavenly Father has said it is not pleasing to eat meat only in winter when it is cold or when we cannot get other food to eat.
  c. Story: One result of keeping the Word of Wisdom.

I. Jack Halliday, the little "Mormon" boy.
  a. His appearance.
    (1) Bright eyes.
    (2) Srong body.

2. His work on the Farm.
   a. He rises early and helps father milk the cows and take care of the chickens.
3. He comes home for breakfast.
   a. Mother tells him much meat is not good for him.
   b. His answer: "All right, mother," he said, "I want to grow to be a strong man.
4. He is a leader among the boys.
   a. Joins in all the games.
   b. Does not drink tea or coffee to weaken his body.
5. His call to go on a Mission.
   a. His answer.
6. In the Mission Field.
   a. He works for our Heavenly Father.
   b. He becomes ill.
   c. Goes to hospital where operation is performed.
7. Jack is very ill.
   a. The doctor says he will get well because he has a strong, clean body.
   b. Jack soon leaves hospital.
   c. Is able to go on with the work.

III. Closing.
   a. Song: Teacher's choice.
   b. Benediction.

Questions for August

I. How would you render obedience to the Gospel in order to receive spiritual blessings?

II. What is the Word of Wisdom?

III. What is the Lord's purpose in giving the revelations on the Word of Wisdom?

IV. How can we teach this principle to the children in our class?

A. What special promise to the observer of this principle would you most desire in your capacity as a Sunday School teacher?

Up in the Attic

Martha said she wouldn't and Arthur said he wouldn't and Doris said she wouldn't. That settled it.

But somebody had to. The great big pile of things in the attic had to be taken care of. Mother had said that if they would clean up the attic, they could have it for a playroom; but, my goodness, mother didn't realize how chockful of old things that attic was. The basement wasn't so big, but Martha said she'd rather have it to play in than start to fixing up that old attic, even if it was much nicer than the basement.

"Well, take the basement, then," said mother, who was busy getting Esther ready to graduate from grammer school, and really didn't have time to go into the matter of playrooms very much. "Only, some one will have to fix up that attic pretty soon, and then after it's all fixed you will probably want to play in it."

"I'll take care of it, mother," said Esther. "I can do it while you're sewing on my sleeves. I'll be back in fifteen minutes."

Then Martha and Doris and Arthur felt quite ashamed that they had not offered to do it instead of leaving it to Esther, who was busy enough getting ready for graduation. So they looked at each other guiltily, and finally Arthur, the boldest and loudest, said:

"Of course we could do it.—"

"No, I want to do it," said Esther, eagerly. "You see, mother, our Junior Red Cross is sending old clothes to some poor children, and there are just stacks of perfectly good things up in the attic. I bet we could give more than anybody else in the whole school. Wouldn't that be great?"

"Oh, I want to give some, too." exclaimed Doris and Martha. "Please, mother, let us clean up the attic."

Mother smiled at the sudden change of feeling.

"All right," she said, "you can all go ahead and divide up the things so that each of you will have something to give."

"Just think how many things we can send," said Martha, picturing rows and rows of the little refugees dressed in the attic's treasures.

"And think what a dandy playroom that attic will make," added Arthur. "when all of those things are out of the way. I guess that was just a pretty good idea of Esther's to get us to clean out the attic."

And Esther—wise Esther—did not deny it.—The Baptist.

The Doctor-Man

By Annie Malin

I took my wounded girls and boys
  To the hospital today;
For the Doctor who lives over there
  Can save their lives they say.
He minds their broken legs and arms
  And does it all so well
That even their own mothers dear
  The fractured place can't tell.

My sailor-boy, my dear LeRoy,
  Fell down and broke his head;
The Doctor-man just picked him up
  And 'xamined him and said,
"Well, this poor chap has been to war!
  Severely wounded, too!
But still I think he can be saved
  And sent home good as new."

And next he looked at Soldier Ben,
  A great big handsome boy
Who had a deep wound on his cheek,
  Then greatly to my joy
The Doctor-man put on a patch
  And smoothed it off and then
He painted it all pink and white
  And he was well again.

I told him May had learned to nurse;
  To France she'd have to go;
He straightened up her crooked eye
  (Dear me, I'll miss her so.)
He said that mothers have to be
  As brave as soldiers quite,
And said to make the best of it
  And cheerful letters write.

The Doctor-man is very nice
  And kind as anything.
While he is working on a case
  He'll whistle and he'll sing.
He says that Doctors haven't time
  To stew and fuss and fret,
And a Doctor who is faint of heart
  Ne'er saved a patient yet.

He glued my dollies' house and bed
  Their buggy and their chair.
When grandma comes at Christmas,
  Oh, my, but wont she stare?
He's saved my family entire
  Without a single loss.
I really think that Doctor-man
  Deserves a Service Cross.

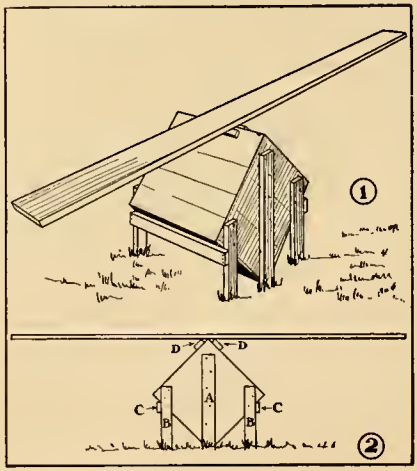
Handicraft for Boys

By A. Neely Hall

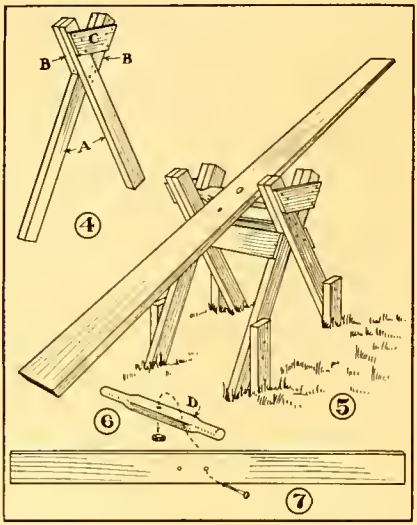
TEETERS AND A WHIRLIGIG

A 10 or 12-inch plank, 12 feet or more in length, will furnish more fun per cubic inch than any piece of timber I can think of. Balance it on a saw-horse or other support for a teeter, or pivot it upon a post for a whirligig. In either case you will have a piece of playground apparatus that will supply fun for hours.

It doesn't take much time to set



up a teeter or whiligig. The teeter's support must be built if you cannot find a saw-horse. Fig. 1 shows a simple scheme, a packing box stood upon edge and supported by stakes (A and B, Fig. 2) driven into the ground at each end of the box, and nailed to the box ends. Crosspieces C braces stakes B. Blocks D nailed to the uppermost



edge of the box makes a wider bearing surface for the plank.

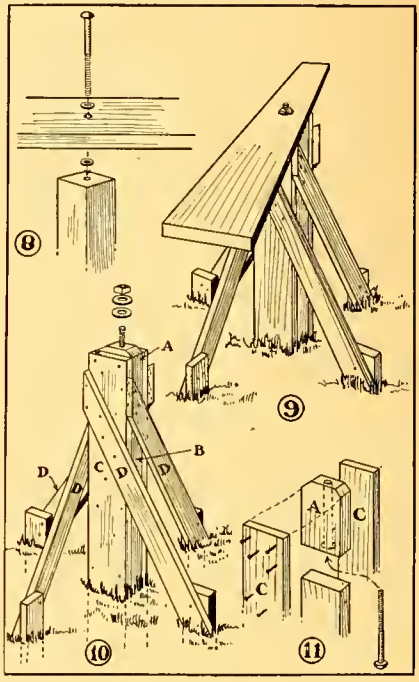
The support in Fig. 5 is the kind to make for a permanent teeter. A pair of supports built scissor-fashion are required (Fig. 4.) These consist of two pieces of 2 by 4 (A) 3 feet or so in length, crossed at a point 12 inches below the top ends, and spiked together. Blocks B are fitted to the top ends to come flush with the faces of pieces A; crosspiece C is a brace.

When you have prepared the supports, stand them 20 inches apart, and fasten to 2 by 4 stakes driven 18 inches into the ground (Fig. 5). Taper the stake ends to make them drive easily.

With the supports in position, connect them with boards fastened across pieces A directly below their intersection, as shown in Fig 5.

The teeter plank for this form of teeter is bolted to the crossbar D (Fig. 6), cut out of a piece of 2 by 4 with ends rounded. This crossbar must be of the right length to fit loosely between support braces C. Because the teeter plank must be adjusted to the proper point of balance, according to the weights of the couple teetering, provide two or more bolt holes in the plank.

For a whirligig, a 4 by 4 post set 24 or 30 inches into the ground, and braced upon all sides, is sufficient support. Bore a hole in the top of the post to receive a bolt for pinning the plank in position (Fig. 8) By this arrangement, however, it is impossible to screw a nut on the bolt. To bolt the plank in position, an arrangement similar to that used for the support



shown in Figs. 9 and 10 should be used. Saw from a piece of 2 by 6 a block 6 inches long (A, Fig. 11,) and bore a ¾-inch hole lengthwise through the center of the block for a carriage-bolt. Cut off the upper corners of the block

as shown, and enlarge the lower end of the bolt hole so the bolt-head will fit flush with the surface. Buy a ¾-inch carriage-bolt, and slip it into the bolt hole, then splice block A to the end of the 2 by 6 post B by means of pieces C. To make a strong splice, pieces C must be well nailed to both A and B.

Fig. 10 shows a simple way of bracing the support, with a diagonal brace D spiked to each of the four faces, and the lower end of each brace spiked to a stake driven into the ground 18 inches or so from the support.

In bolting the plank to the support, place an iron washer between the support and the plank, and another between the plank and the nut.

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Something to Color

By J. A. Bywater.

Sky light blue, birds brown, trees to left of picture brown, leaves dark green, tree on right green. Landscape light green, shadow dark green, roof of house light brown, trees back of house dark green. Water light blue except under rocks; make this darker blue. Rocks light brown. Boy's cap and suit purple, shoes dark brown, face pink. Can purple, tomato on can red.

Camouflage

By H. R. Merrill

I ist found you, Kutest Flower,
  Whatever you may be,
You look ist like a tiny eye
  A smilin' up at me!
You's wed all wound and deep inside
  Where all oor honey are
An' nothin' 'cept a Hummin' Bird
  Kin reach his bill so far!

I'll pick you—You ist laffs an' laffs
  'N I laff too ist cause
The dimples on oor wed, wed cheeks
  Is-a-kootest ever was;
I smells you—Phew!—I's sorry now
  For who could ever tell
A posy at was wed an' nice
  Could be so bad to smell!

"YOU IST LAFFS AND LAFFS"

"I SMELLS YOU—PHEW!"

Bobby and the King of the Birds

By Jessie M. Robinson

Early one morning, a little boy named Bobby, set out to find the King of the Birds. It was not long before he was in the woods where all the birds live.

Bobby was not far among the trees, when a big, fat robin hopped in front of him. "Oh, Mr. Robin Redbreast, can you tell me where the King of the Birds lives?" asked Bobby.

"Cheer up, cheer up, you'll find him," said the robin, as he hurried away.

So Bobby went on. Then he heard a noise above him. Looking up, he saw a black crow sitting on a dead branch. "Oh, Mr. Crow," he said, "please tell me where the King of the Birds lives."

"Caw-caw, he doesn't live here," said the crow as he flew away. So Bobby trudged on.

After a while he came to a tiny lake. There were some wild ducks floating on the water. "Oh ducks, please tell me where the King of the Birds lives?" asked Bobby.

"Quack, quack, we don't know," said the ducks, as they rose from the water high into the air, and soon were little black specks in the sky. So Bobby went on deeper into the forest.

In a cool, green spot he heard sweet sounds. Perhaps this was where the King of the Birds lived. He looked up and saw a pair of little gray doves building a nest. "Oh, Mr. and Mrs. Dove, please tell me if this is where the King of the Birds lives?" asked Bobby.

"Ag'coo, ag'coo, we're sorry, little boy, but it's a long way off from here!" So Bobby left them and walked on.

Then a beautiful song, all whistles and trills, came to his ears. He looked up and saw a tiny yellow bird swinging on a branch. "Oh, Mr. Canary, please tell me where the King of Birds lives?" asked Bobby.

"Sweet, sweet, not here, little boy," said Mr. Canary.

Not long after this, Bobby thought he heard a bell ringing. But it was the bell-bird. "Mr. Bell-Bird, you must know where the King of the Birds lives," he pleaded.

"Ding-dong, ding-dong, just keep on, little boy," said the bell-bird.

Towards evening, Bobby met the Whip-poor-will, a little speckled bird, trying to hide in its nest on the ground. "Oh, Mr. Whip-poor-will, please tell me where the King of Birds lives?" asked Bobby.

"Whip-poor-will, for he can't tell you," said the little bird, trying to hide among the leaves.

It was growing dark, and Bobby felt very tired. "Whir-whir," said the night jar bird, as he brushed past. but Bobby was too tired to ask him where the King of Birds lived.

He stumbled on, and half-cried, "Oh, can't someone tell me where the King of Birds lives?" Then, all of a sudden, he saw two little bright yellow lamps shinning from the hollow of an old tree.

"Hoot, hoot, little boy," said the owl, the wisest of the birds, for his bright yellow eyes were the lamps. "Hoot, hoot, I can tell you where the King of Birds lives. His Majesty, the Eagle, lives at the top of yonder mountain at the back of the forest."

"Oh," cried Bobby, "I will never, never get there now! It is too dark for me to see and I am too tired to climb a mountain!"

"You are not much bigger than a mouse so I will carry you up there," said the kind and wise old owl.

"Oh, thank you, Mr. Owl, but you don't know how heavy I am!"

Suddenly Bobby found himself rushing through the air, and almost before he knew it, he was looking into the

face of a great big eagle. For a moment he was terribly afraid, but soon found he could hardly keep from laughing as the Eagle talked to Mr. Owl, because the Eagle's voice sounded like nothing so much as the cry of a little puppy.

So Bobby said bravely: " I have come to tell you, King Eagle, that I'm sorry I threw a stone at little Cock-Sparrow yesterday."

"Did you hit him?" screamed King Eagle.

"No, I tried to," said Bobby, "but I'm sorry—"

"Just saying it doesn't prove that you are sorry, you know," screamed King Eagle.

"Then—what can I do?" asked Bobby.

"Well," said King Eagle, in a softer voice, "you will not be allowed to leave this mountain, until you promise to always be kind to all the birds. Then you must put out crumbs for Cock-Sparrow's brothers and sisters every morning, and also build little bird houses for them and their neighbors to live in."

"Is that all? Oh, I'll be glad to do that!" said Bobby, smiling.

"One thing more," said King Eagle. "You must throw away those stones in your pocket."

Bobby took the little stones out of his pocket and threw them away, way down into the valley below. He had felt so heavy all day, but now he felt light as a feather.

Then, all of a sudden, Bobby opened his eyes, and found that he was home in his little white bed. The sun was shinning brightly through the window. He could hardly wait until he was dressed to ask his mother for some crumbs to feed the sparrows, and to ask his father to help him to build a bird house.

And Bobby kept his promise to the King of the Birds, and was kind to all the birds as long as he lived.

THREE PAIRS OF TWINS IN THREE GENERATIONS

Back row: Mrs. Agnes Sagers, Mrs. Isabelle Shields; Middle row: Mrs. Emily Sagers Russell, Elmer Sagers; Babies: Verna Russell, Verla Russell. St. John, Utah.

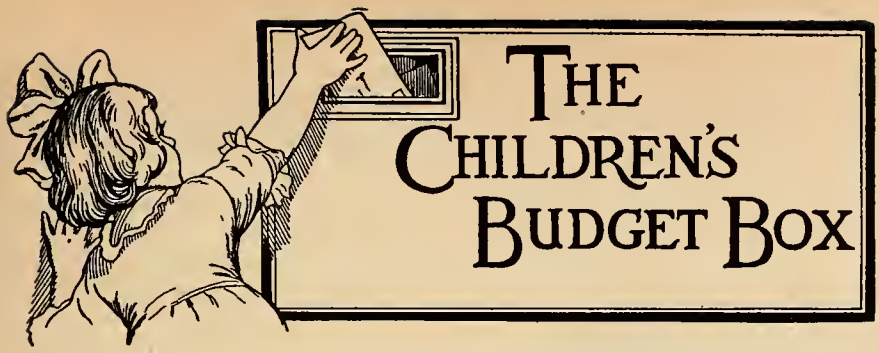
The Stories Grandma Told

When the night grows sad and gloomy
With its gathering mists and cares,
And my brain is dazed with worries
'Till I can't see anywhere,
I just sink back in the pillows
And dream of boyhood days
When my angel-hearted Grandma
Used to soothe my cares away.

"Come, my little tear-stained Laddie,"
I can hear her voice so sweet,—
"Cuddle up close in my lap, dear,
And warm your little feet,
And I'll tell you a true story,
While I smooth your tangled hair,
Then we'll drift away to dreamland,—
But first, dear, say your prayer."

I can see her brow all furrowed,
With the troubles she had borne.
But she never let you know it
If she was sad and worn.
Her heart was like a fireplace,
With its flames of leaping gold,
As she cheered away our troubles
With the charming tales she told.

Howard R. Driggs



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be in black and white and on plain white paper, and must not be folded,

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

The Trapper's Story

If you were to look over the entrancing waters of the Snake River you would perhaps know where this story begins.

Two men were toiling wearily up what is known as Sawtelle Mountain looking for a camping place where they could have solitude and out-door life which both loved. Thus my story begins.

"I remember an experience which happened here barely two years ago," exclaimed Ted Moore.

"Oh, let's hear it," said Wallace, lowly.

As both were tired they sat down on a little knoll and Ted began his story.

"For several winters I have had a trap line—such trapping as otters, minks, foxes, and muskrats along the river and in the adjacent forest.

"Last winter, soon after Christmas, as I was short of meat I started out after a mule deer.

"It was early in the morning. I finally caught sight of the tracks of a deer. I followed the tracks and every once in a while I caught a glimpse of him. I chased him down until I could have dropped with fatigue, then, giving up the chase I started to retrace my steps homeward; but as I walked I noticed numerous tracks of a mountain lion that had been following me. It was growing dusk and I hurried to get to my cabin. Suddenly I heard a horrible scream and turned to see two glaring eyes about fifty yards down the trail. I shot but as nothing happened I passed on. As I was nearing the cabin it occurred to me that perhaps if I got behind a pine tree the lion, if it was following me, would pass by. I was not kept waiting long. I saw the stealthy animal approaching. When I thought him to be about twenty-five yards away, I fired. I heard another horrifying scream and then a thud as if something was falling through the ground. I pulled out my pocket search-light and searched the ground. As my flash-light glimmered on the trail I saw the body of the lion stretched across the path like a huge blockade.

"I dragged him to the cabin and afterwards had him skinned."

"A very interesting story, indeed!" exclaimed Wallace "and now let us be on our way for it is growing dusk."

Age 11. Kathleen Barnes,
359 10th Ave., Salt Lake City.

Photo by Martha Hughes Porter
"RANCH OASIS"
Age 6. Salt Lake County, Utah.

A Summer Boarder's Sketch-Book

I opened the sketch book the summer boarder had left on the table. Now, a summer boarder's sketch-book is always interesting and this one was especially so because its maker was an artist.

I found on the front page a splendid study of the farm house, done in black and white. Next was a picture of the barnyard. In the next picture, the cows in the meadow looked strangely realistic. Then came the orchard. This sketch was made in the spring, when all the trees were in bloom. Even the rustic bench under the apple tree was included. Then came a delightfully droll portrait of the farmer's son. His blue overalls, ragged straw hat, and bare feet, even his fishing pole, seemed real. Last was a picture of the hay field with the straining horses, and the sweating farm hands working in it. It was indeed a delightful sketch-book.

Agnes Skinner,
Age 13. Spanish Fork, Utah.

BILLY CHRISTENSEN "THE COW PUNCHER"
Photo by Mabel McCarthy
Twin Butte, Alberta, Canada

Lost in the Mountains

As the setting sun began to sink behind the mountain, a mother in a little house was busy at her household duties, when suddenly it came to her memory that Billy, her little son, had not been seen for some time.

When the children came home from herding the cows, and didn't know where he was the mother started in search of her little son, who was only about two years old. He had never been much farther than the little yard in which the house stood, only with his mother and father, and his father was not at home which made the worry still stronger.

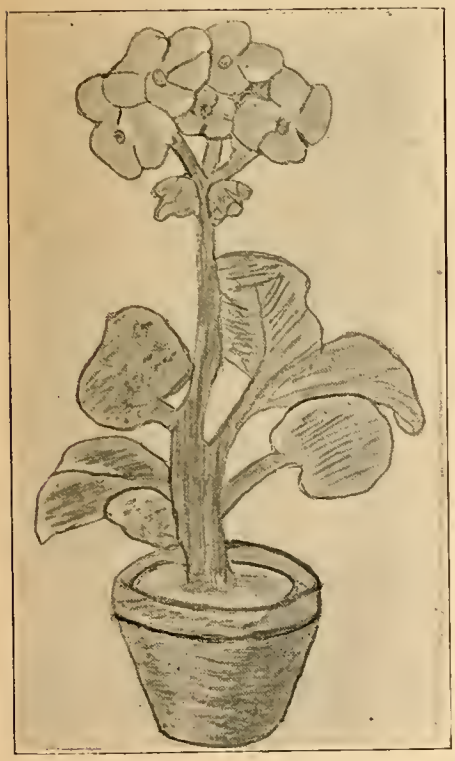
The sun had set and darkness was falling fast over the mountain, as a weary woman came to where the path led up the mountain, and upon reaching the spot she heard the barking of a dog which sounded familiar.

Little Billy when seen last was playing with Jack the big dog which she was sure she heard, and the next moment the dog was seen coming down the path at full speed and at the first sight of the woman he gave a bark of delight and leaped at her as if mad, trying to tell her to follow him.

She beat the dog and bade him go away, but she would not obey so she followed him and soon found her little son caught in a "wait-a-bit" bush.

It had been raining a little and he was cold and wet, but his mother was so glad to see her little son again that she took him in her arms and went home with a light heart, forgetting how tired and weary she had been.

Ruth Rogers,
Age 14. St. Joseph,
Arizona.



Mildred Robinson
Age 11. Fairfield, Idaho.

Her First Cake

First she whipped the eggs so lightly
Then she put the sugar in
And stirred them both together,
And stirred them all till thin.

Then, such lovely cream was added,
You bet! She tried to make
The best cook in the country,
Which depended on this cake.

A teaspoonful of vanilla,
Which makes it smell so great,
And Baking Powders also,
What a glorious, wonderful cake!

When the cake, at last was finished,
She put it in the tin,
And placed it in the oven
And breathed a heavenly grin.

Then she watched the clock to time it,
And baked it half an hour,
But she never did forgive herself
For leaving out the flour.

Annie Herrick,
Ogden, Utah.

The Daily Good Turn

Elnora belonged to the Bee-Hive Girls and had been enjoying herself and was very much interested in the lessons.

One Thursday evening, (the evening the Mutual met) the girls had for their lesson the daily good turn. The girls told of good turns they had done, and suggested things they could do as individuals and the swarm as a whole.

Elnora listened very closely to the things that were said and resolved not only to do one good turn but many more.

Next day Elnora was sitting on the front porch embroidering when she remembered the daily good turn. She folded up her work and put it away. She then went to the kitchen, fixed up a basket of food and took it to the

Jones children who were orphans and had a hard time getting food. After she had spread the table and got the children enjoying the meal, she bade them good bye.

After leaving the Jones children she went to see Grandmother Davis who was blind and couldn't see to read. Elnora read the Book of Mormon to her for about two hours. She then fed the chickens, got two buckets of coal and drew a bucket of water from the well. She then bade grandmother Davis goodbye, promising to come the next day.

She then went home and got father's slippers and the evening paper for him, washed and dried the dishes for mother, and then went to bed with a happy heart.

That night three persons asked God to bless the Bee-Hive Girls.

Alice Altop,
Age 14. 2905 Joplin St.,
Joplin, Mo.

Photo by Albert Slaugh
Age 16. Vernal, Utah.

Sunset in Bryce's Canyon

Spellbound we gazed down on the great works of nature, that great valley of solid rock, with its tall pillars and fathomless chasms, colored by the hand of nature, like no artist ever painted; far down in caves, pits and caverns where no sunbeams ever penetrated and where the darkness was never broken, but rested with an intense gloom.

Up out of these caverns our thoughts go, the darkness is broken and only a grey mist blemishes the colors to our view, and as the jutting rocks, with their rough sides rise higher, the mist is broken and the rocks become a crimson hue. As upward the pillars rise, the crimson changes to a delicate pink, and then fades into a yellowish, and grows to be a bright, pure, golden. Blue, lavender, green and orange, all blend together; and as the pillars rise into peaks they are crowned with a pure white stone.

Half way down the slope, the pipe line is stationed; the eye follows it as it runs along, with a back ground of all the colors of a rainbow. On around the great gap it ran, until it was lost to the eye's view.

Clouds rested on the eastern brink in a soft, dreamy, haze, and the sun sent out its last glorious beams of light as it sank down among the fleecy clouds.

To our ears come the last notes of the bird's good-night song and the gray shadows begin to steal over the deep chasm.

Mabel Sorenson,
Age 13. Box 56 Ephraim,
Utah.

A Lost Girl

Mary Willis lived with her mother on the edge of a large forest. They were poor and their food was scanty, so they gathered herbs from the forest to eat.

One day Mrs. Willis called Mary to her and said, "How would you like to go out in the woods today and get some herbs?"

"Very much," said Mary, "but who will go with me?"

"Can't you go alone today?"

"Yes, mother."

Mary had a little dog that always went with her but today Mary said he couldn't go. The dog looked up with pleading eyes, but she only told him to go back.

On her arrival in the woods she thought she would look for some flowers, then as she was coming home gather the herbs.

She wandered away from the trail and saw in the distance some pretty flowers. She ran towards them, gathered an armful and started back, but found she had lost her way. What would she do? It was growing dark and still she was wandering.

Presently she lay down to sleep, and soon she was dreaming the sweet dreams of dreamland. Next morning she awoke with a start. She soon discovered where she was and started to look about. She turned to her left and saw a big pit. If she had taken a step farther that night she would perhaps have met her death.

She wandered for two days and at the end of the second day she was about to give up in hopeless despair when she heard a well known voice calling, "Mary, my darling, where are you?"

"I'm here, mother," she answered, and threw herself in her mother's arms.

For a moment the two were lost in thought but for a moment only. Then each story was told and they went home rejoicing.

Aldythe Belnap,
Age 10 years. Almo, Idaho.

The Farmer Boy

I am a merry farmer boy,
  I'm happy all the while.
I am not dressed right up to date
  For I do not like the style.

I have to work for all my clothes,
  And that is the reason why
I do not have a nice new suit,
  Nor have a fancy tie.

My shoes they are not peak-toed,
  Nor shining half so bright;
But I shall do the best I can
  And clean them every night.

Lela Eames,
Age 13. Almo, Idaho.

Idaho

There's a spot in the land of sunshine,
  To that spot I long to go,
To the place where the flowers grow thickest,
  In the state called Idaho.

Where the trout and salmon are biggest,
  Where the purest waters flow,
Where the pastures and meadows are greenest,
  In the state called Idaho.

In the land of the robin and swallow,
  Where the mountains like diamonds glow;
In the land where the pines grow tallest,
  That is called Idaho.

Dale C. Garner,
Age 12. Sugar City, Idaho.

Drawn by Dorothy Shepherd
228 A Street,
Age 12. Salt Lake City, Utah.

Playing with Nature

Run with the sparkling brooklet,
Dance with the gleaming sun,
Smile with the happy flowers,
With the birds sing
And with the bees hum.

Spring

Once a little robin whispered to me:
"Spring is coming,
For bees are humming,
And my brothers do sing in the tree."

Lenore Sterling,
Age 9. Spanish Fork, Utah.

Brown-Eyed Sue

Once a little flower
By the name of Brown Eyed Sue,
On the bank of a shining river
In the gayest splendor grew.

By her side on the river bank
Jack-in-the-Pulpit raised his head,
All day he had gazed on the dainty Sue
And to himself had said:

"Tomorrow if the day is fair,
And the sun shines bright above
To dainty Brown Eyed Sue,
I will confess my love."

But that night the wind arose,
And past the flowers blew,
Then went dancing over the hills,
And through the valley, too.

Then when morning came,
My! how Jack did stare,
And Sue bowed her head in shame
For she had lost her golden hair.

"Ah!" sighed the mournful Jack,
"Whoever would have known
That Brown Eyed Susie's golden hair
Was not her very own."

Louise Browning,
Age 13. 2671 Monroe Ave., Ogden, Utah.

The Easter Party

Mr. Bobtail Rabbit
Lived in a hollow tree,
Down in a cool green meadow where
A brook bubbled merrily.

One evening he thought he'd take a walk.
So he hurried down the trail,
Towards the tiny, worn out mail box,
To get his daily mail.

And there he found a tiny note,
Addressed in a feminine hand,
Which said, "Come to my Easter Party.
Down in Rabbitland."

So he hurried home and prepared for bed.
And soon was far in dreamland.
And very soon was dreaming of
The party in Rabbitland.

Luceal Hall,
Age 13. Ridgedale, Idaho.

"PALS"
Photo by Leslie Kuntz
Age 12. Bern, Idaho.

The Climbing Rose

O the dull pink climbing rose
As it climbs the window high,
Working and toiling every day
For it wants to reach the sky.

God gave it strength to do that work
As it climbs the high strong vines
And though it may die in a year or less,
Its love through our hearts entwines.

LuNone R. Clark,
Age 10. Rexburg, Idaho.

Play Fellows

Little Dick was five and one-half years old, and he was having great fun with the little puppy dog. He was given the dog by his father and mother on his second birthday.

Dick didn't know very much, but he knew a great deal for his age. He thought about stories mother had read to him about trained dogs and ponies. Of course he really couldn't train the dog, but he could have fun teaching it to catch sticks and such as that.

So he called Peg, (for that was the dog's name) and said, "Now Peg, help all you can because tonight when daddy gets home from work we will surprise him with a trick." Off he went after a stick. Returning he said, "I will throw this in the air, and you jump and catch it and bring it to me. Then I will lay it on your nose and you toss it up in the air and catch it when it comes down."

Up went the stick, Peg jumped and caught it and brought it to Dick. The next was harder to do, but finally it was conquered.

After supper Dick took daddy and mother to see Peg's tricks. Daddy watched them with interest and when they were finished he said: "You will soon have to take your dog to the circus and let it perform there."

When Dick was tucked in bed that night he said, "If I teach Peg tricks can he perform at the circus?"

His mother answered with a smile, "Perhaps."

Rena Fox,
Age 13. 584 3rd Ave.,
Salt Lake City, Utah.

Ten Little Puppy Dogs

Ten little puppy dogs went out to dine,
One staid out too late, then there were nine.

Nine little puppy dogs went to sleep in a crate
One slept overtime and so there were eight.

Eight little puppy dogs were counting up to eleven
One couldn't count and so there were seven.

Seven little puppy dogs were chopping up sticks
One chopped himself in two and so there were six

Six little puppy dogs stealing from a hive
One got stung and so there were five.

Five little puppy dogs were mopping up the floor
One mopped himself up and then there were four.

Four little puppy dogs were climbing in a tree
One fell down and so there were three.

Three little puppy dogs were playing in a slough
One bogged in and then there were two.

Two little puppy dogs were playing in the sun
One got sizzled and so there was one.

One little puppy dog made up his mind to roam
And cried bow-wow all the way home.

Grant McDonald, Age 8 years.

The Calling

Come on boys! We're off for the camp in the forest!
Just think of the old swimmin' hole—
Pack up your things, while your minds are the surest;
The game and the trout will hang from our pole!
The wild life is calling—so we will call, too;
And the moment you're in here, I'll shove the canoe.

Bring quickly, your rifles, your packs and your smiles,
And the tents that we always have had.
Then we'll hit towards the mountain to stay for awhile,
For the calling of nature is making us glad!

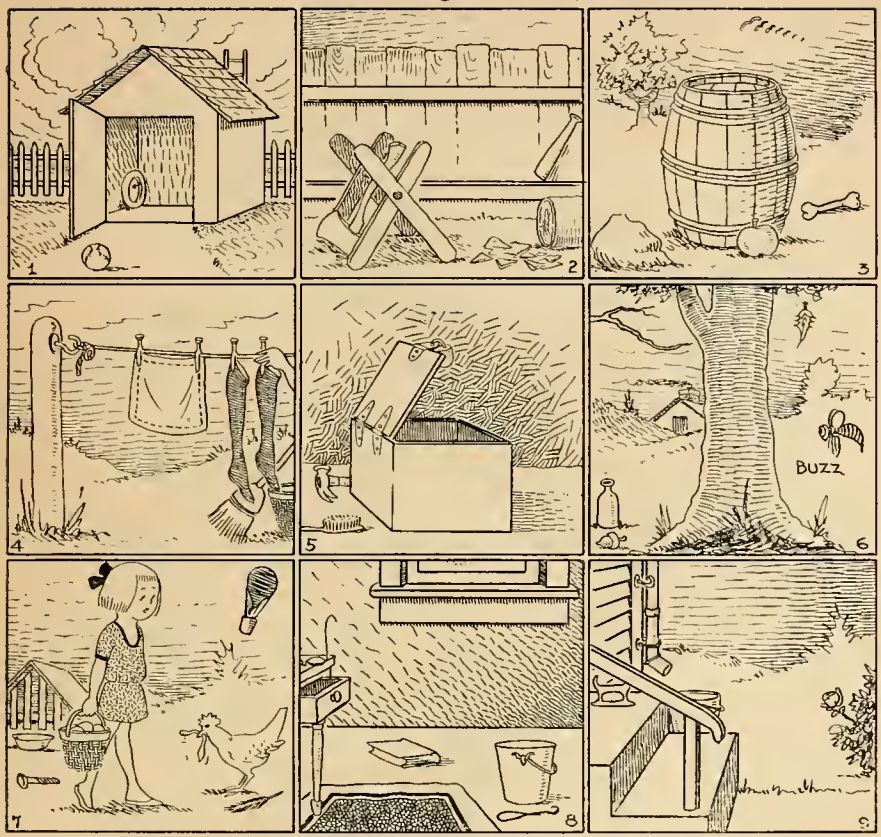
Weston Norgran,
Age 15. Monroe, Utah.

Honorable Mention

Carol Jane Anderson, Northdale, Colorado.
Jack Anderson, Burnt Fork, Wyoming.
George Anderson, Brigham City, Utah.
Mary Ashby, Ogden, Utah.
H. Lavar Atwood, Elmo, Utah.
J. Leo Atwood, Elmo, Utah.
Bessie Bone, Columbia, South Carolina.
Edna Bradfield, Sigurd, Utah.
Edith Breckon, Ontario, Oregon.
Zola Brower, Fillmore, Utah.
Jennie Brown, Rigby, Idaho.
Lamar Brown, Ogden, Utah.
Iantha Campbell, Hurricane, Utah.
Beulah Chantry, Salt Lake City, Utah.
Marie Christensen, Richfield, Utah.
Audrey Clark, Oakley, Idaho.
Rhoda Clark, Freedom, Wyoming.
Joseph Clegg, Elmo, Utah.
Maud Clegg, Elmo, Utah.
Samuel Clegg, Elmo, Utah.
Rada Corbett, Francis, Utah.
Herald Curtis, Aurora, Utah.
Leda Curtis, Aurora, Utah.
Fred Derricott, Liberty, Idaho.
Zephyr Dobson, Shelley, Idaho.
Marion Ensign, Ogden, Utah.
Verland Evans, Santaquin, Utah.
George K. Ferguson, Bakersville, Pennsylvania.
Eva Foote, Emery, Utah.
Ruth Forsberg, Riverside, Utah.
Zoie Garfield, Draper, Utah.
Martha Gerber, Logan, Utah.
Catherine Gibson, St. Thomas, Nevada.
Evah P. Grover, Thomas, Idaho.
Mildred Hall, Ridgedale, Idaho.
Reed Hansen, Boulder, Utah.
Helen B. Henderson, Vernal, Utah.
Delsa M. Hill, Gannett, Idaho.
Doris Hill, Gannett, Idaho.
Muriel Hogan, Lewiston, Utah.
Grace Isom, Hurricane, Utah.
Alta Jacobsen, Wales, Utah.
Ralph Jacobsen, Mt. Pleasant, Utah.
Rosey Johnstun, Bluebell, Utah.
Thomas Jones, Winter Quarters, Utah.
Kenneth Judd, Fredonia, Arizona.
Guila Krentz, Aurora, Utah.
John Lach, Salt Lake City, Utah.
Dorothy Larson, Salt Lake City, Utah.
Fern Larson, Chester, Utah.
Koa Lazenby, Aurora, Utah.
Rosa Lazenby, Aurora, Utah.
Mary E. Lindsay, Paris, Idaho.
Myrtle Madsen, Aurora, Utah.
Faun McConkie, Moab, Utah.
Norma Meyers, Ogden, Utah.
Clara Millward, Grantsville, Utah.
Mildred Minson, Paris, Idaho.
Janet Mitchell, Salt Lake City, Utah.
Blanche Moore, Blackfoot, Idaho.
Della Moosmann, White Rocks, Utah.
Ila Orme, Squirrel, Idaho.
Ruby Parrish, Kaysville, Utah.
Ila Mae Pugh, Atlanta, Georgia.
Sarah Richins, Grouse Creek, Utah.
Minnie Roberts, Burley, Idaho.
Evadna Roberts, Layton, Utah.
Mark B. Ross, Joseph, Utah.
Nisha Seamons, Hyde Park, Utah.
John R. Schutt, Rupert, Idaho.
Delbert Smedley, Bountiful, Utah.
Velma Smith, Preston, Idaho.
Hazel Laurine Snow, Provo, Utah.
Webb Snarr, Murray, Utah.
Netha Smith, Fuquay Springs, N. C.
Irene Stephens, Henefer, Utah.
Morgan Sorensen, Ephraim, Utah.
Nora Tait, Salt Lake City, Utah.
Irene Thompson, Glenns Ferry, Idaho.
Luella Tippetts, Benjamin, Utah.
Reuben Tucker, Elmo, Utah.
Earl Whitaker, Hatton, Utah.
Olive Whitaker, Hatton, Utah.
Henry White, Duchesne, Utah.
Alicibeth Whitely, Oakley, Idaho.
Verona Winkler, Bluebell, Utah.
Raymond Young, Grace, Idaho.

INITIAL PUZZLE

BY WALTER WELLMAN



In the nine squares there are a great many objects and parts of objects. You are to make a list of objects and parts of objects, the names of which commence with the letter "B". How many can you make out?

Prizes of books will be given to the first ten of those under seventeen who correctly solve the above puzzle, and sent us the best original drawing, or photograph, or the best article of not to exceed two hundred words, or poem of not to exceed twenty lines on any subject. Answers must be in by July 1, 1922, and all contributions are subject to the rules provided in "The Children's Budget Box." Address Puzzle Editor, *Juvenile Instructor*, Room 202, L. D. S. Church Office Building, Salt Lake City, Utah.

Misunderstanding

They seated themselves at the table. "Will you have a little shrimp?" he asked.

"Dear me," she exclaimed, "this is so sudden!"—Success.

Enjoying the Play

Wife(as the curtain ascends on the first act of the musical comedy:) "Oh, John, did you notice if that match you threw into the waste-paper basket before we left home was really extinguished?"

Pa and The Boy

"Willie, your master's report of your work is very bad. Do you know that when Warren G. Harding was your age he was head of the school?"

"Yes, Pa, and when he was your age he was President of the United States."

Still Missing

Johnny—"Say, Paw, I can't get these 'rithmetic examples. Teacher said somethin' bout findin' the great common divisor."

Paw (in disgust.)—"Great Scott! Haven't they found that thing yet? Why, they were huntin' for it when I was a boy."—The Christian Evangelist, St. Louis.

Oh, Bishop, How Could You?

"I never go to church," the millionaire said. "I guess you've noticed that, Bishop?"

"Yes, I've noticed it," said the bishop gravely.

"I guess you wonder why I never go to church, don't you?" the millionaire pursued. "Well I'll tell you why, Bishop. There are so many hypocrites there."

"Oh, don't let that keep you away," said the bishop smiling, "There is always room for one more."

Unacquainted

Willie—Mamma, am I descended from the Monkey tribe?

Mamma—I don't know, Willie. I never met any of your father's folks.

Oh, Henry!

Bill—I was driving my Ford the other day and came to a river, but I couldn't find any way to get my machine across.

Dave—Well, what did you do?

Bill—Oh, just sat there and thought it over.

The Wrong Number

The motorist had had the misfortune to upset his car, and so he telephoned to the nearest garage for assistance.

"Hallo! Can you send me help?" he called over the phone. "I've turned turtle!"

"Sorry," came the reply. "This is a garage; what you want is the Zoo."

The Poor Heathen

Mary and Tommy had been to hear a missionary talk at Sunday school.

"Did he tell you about the poor heathen?" inquired father at the dinner table.

"Yes, father," answered Mary. "He said they were often hungry, and when they beat on their tum-tums they could be heard for miles."

Intensive Farming

"William!" There was a premonition of danger in Mrs. Wiggin's voice, and her husband wondered what indiscretion he had committed. "I asked you to set my geranium out in the flower-bed and—"

"Well, didn't I, this very mornig?"

"William!" There were tears and anger in her tones now. "You planted my new spring hat."—Life.

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A LONG TIME AGO

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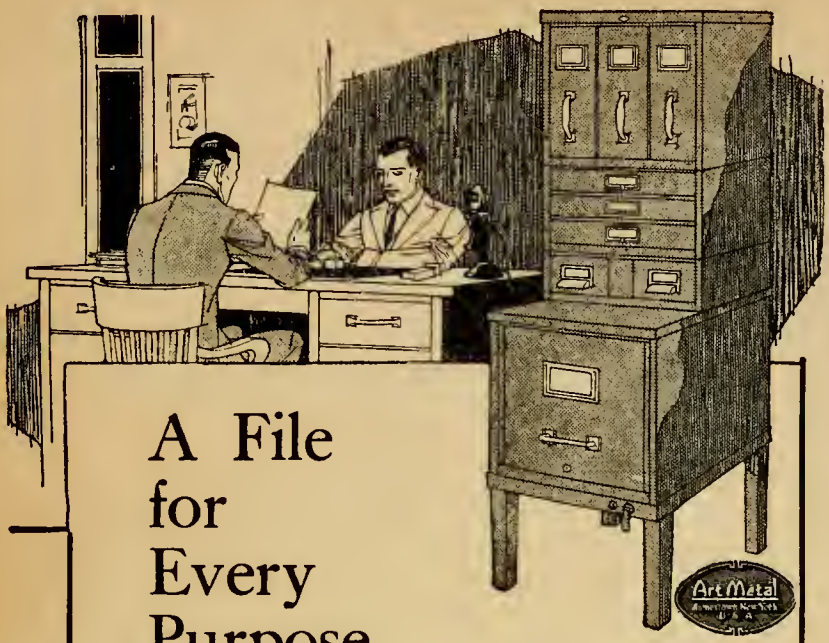

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